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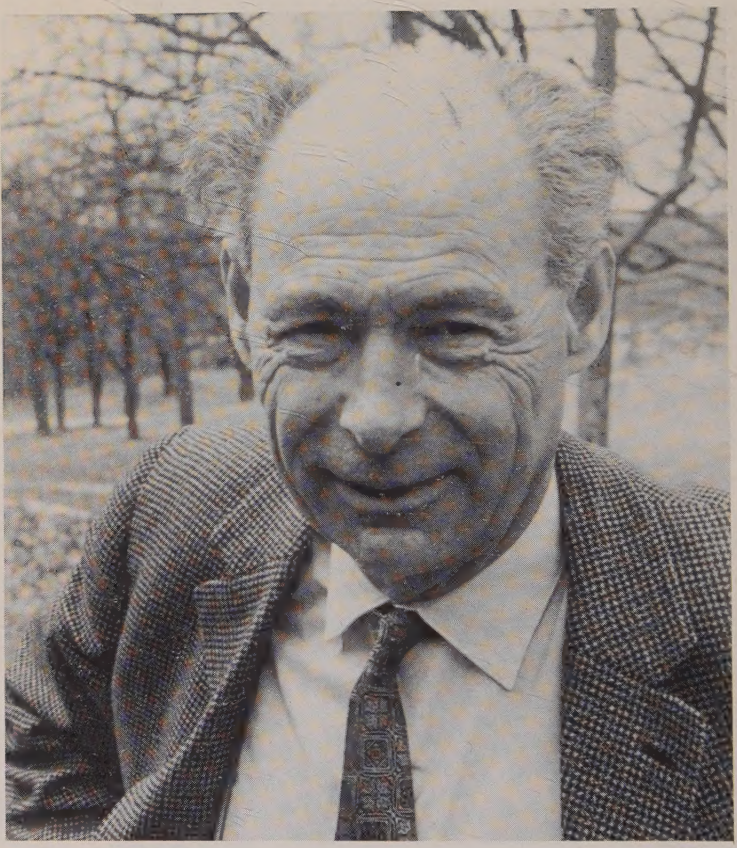
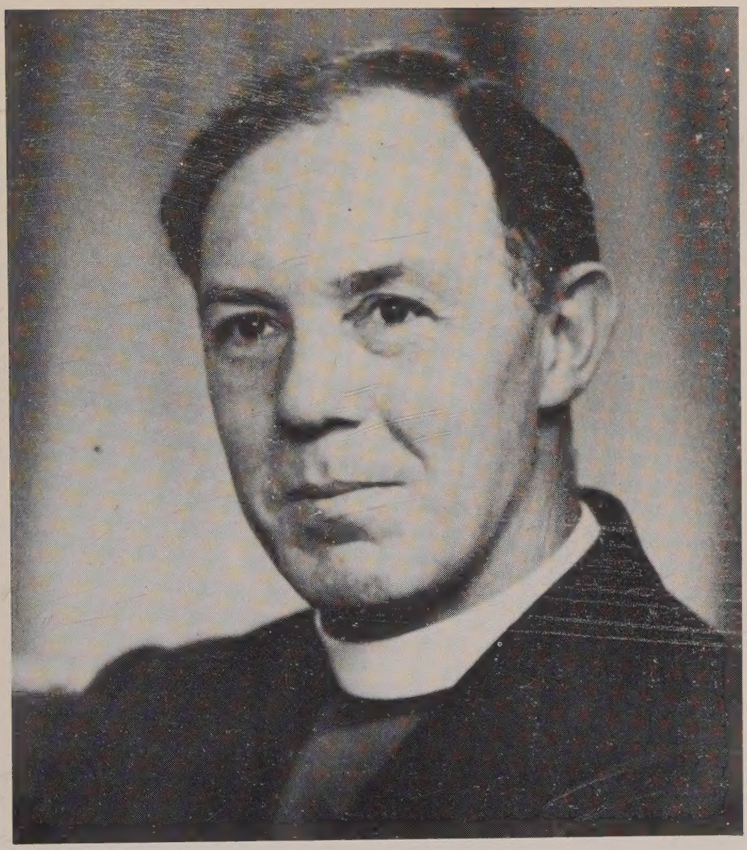


Dr. Paul Tournier



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The Rt. Rev. Charles Asa Clough

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Contributors to this issue:

J. Breisch
John Weise

People As Persons

By DR. PAUL TOURNIER

Last April Nashotah House welcomed to its campus Dr. and Mrs. Paul Tournier of Geneva, Switzerland. Dr. and Mrs. Tournier were at that time in the midst of an extended speaking tour in this country and came here as the personal guests of Professor Vogel.

Dr. Tournier is an eminent physician and psychologist. He is known throughout the world as the leader in the movement for personalized medicine. Dr. Tournier has written a number of books. Two of them have so far appeared in this country: "A Doctor's Case Book in the Light of the Bible" and "The Meaning of Persons." Three more of his books are scheduled for translation and publication in this country within the next year. "The Meaning of Persons," besides its English translation, has recently been translated into Japanese.

For a number of years Dr. Tournier has been concerned with the true nature of man as a person. The insights and conclusions to which he has come are representative of a growing movement in both Reformed and Catholic theology on the Continent. Dr. Tournier is himself a member of the Swiss Reformed Church. A sign of the times is that the Roman Catholic theologian, Yves Congar, recently writing about Catholic-Protestant relations, advocates a mutual dialogue between persons in much the same vein as Dr. Tournier.

In the following article we are pleased to print the text of a talk which Dr. Tournier delivered at the House at the time of his visit. Dr. Tournier spoke in French. Mrs. Daniel Munn, a gifted

French linguist and wife of one of our students, provided a translation for the audience after each sentence. We are grateful to Dr. Tournier for permission to print this material, and, in preparing it for the press, we have deviated as little as possible from Mrs. Munn's translation so that the spontaneity of the original presentation may be preserved.

DR. TOURNIER: I am very sorry I can't speak English and I am grateful to my translator. I am going to speak to you tonight on what I have lived myself and I have done myself: I am going to speak about my own person. What is completely personal to each one of us is what we have lived ourselves. There are no two men who live the same life; our life is what is ours, our own personal belonging. One only understands a man and the ideas of a man when he understands a little of that person's life. There is a link between the life of a man and his own personal ideas. There are many people who question me about the personal life. They think I have a gift for personal contact with other people. It is absolutely the opposite. It is rather difficult to find contact with others. I even have fear of all the new people that I meet. This is carried over from my childhood. I was an orphan. My father was a pastor and a poet. My father was 70 years old when I was born; he died the same year. My mother died several years after, therefore at the age of five or six I was an orphan. I spent all of my childhood in a great moral solitude with the impression that no one was interested in me. Naturally, this was not true, but what matters is what we think is true. Feeling such complete lack of human contact my comrades later told me that when I entered a group, everyone became quiet. Nobody knew what to say to this little boy; he was so enclosed within himself. During this period in my childhood there is one person who stands out.

I don't know how schools are here, but in Switzerland the schools are very impersonal. Most of the teachers in the classes occupy themselves with their classes in general and not with the personal lives of any of the students. But to the contrary there was one professor who was different from all the others because he did interest himself in my personal life. This was my Greek teacher.

He was a very cultivated man and one who had great interest in spiritual things. He must have understood my being all alone.

I was invited to his home to talk and to discuss—the first time I had ever discussed anything with anyone. It is amazing the effect that one interested person can have upon a child. He gave me confidence in myself. He gave me confidence that I could stand up for myself in defending my own ideas. Therefore, I entered into society by discussing and defending my own ideas, by talking with others. I assumed a complete social role including activities in the Red Cross, the student government, and other organizations of the school. The Greek teacher made this possible by giving me a chance to defend my own ideas. Yet in the midst of all this activity I kept a sense of contrast between the richness of my exterior life and the solitude which I still had within myself. If later in my life I became interested in this problem of the interior person, it is because I, myself, have suffered. One can remain alone even in the midst of social activity and my social activity has been above all activity within the Church.

In the Church, too, I was a man of discussion. There were many crises and discussions in the Church for or against me. My method of working for God was a method of talking and discussing within the framework of the organized Church. I felt even in the midst of this that this was too external and was not truly a spiritual ministry. I then became a doctor because I was in search of this human contact. But in order to find this personal contact, this human contact, one must be ready within one's self. At this time I was not yet ready. Therefore, there was a time when I was very disappointed: disappointed in myself, disappointed in my career in medicine and in the Church. None were what I wished them to be. In spite of all activity I remained a man alone. It was then that I had a religious experience. Until that time my spiritual experiences, my religious experiences, had been completely in the realm of ideas. I was a Calvinist and I struggled and fought for a rebirth of Calvinism.

Today I keep the same religious ideas, but they are not now in the realm of the intellect alone. It is necessary to construct a bridge between the religious ideas one holds and one's actual life.

The Christians have aided me in constructing this bridge, because it was these men who gave me the opportunity for personal contact.

The first of them was a man from Holland; he had an important post in Geneva with the United Nations. He began to talk of his own life as I am doing now. Thus a climate of discussion was created in which I was enabled to speak of my own problems and my own personal life. I understood then that human contact consisted in giving of what one has of one's self rather than in simply the sharing of ideas. This is to pass from the impersonal, objective realm of ideas to the subjective realm of one's own person. This was a very great change in my life, because I had been very closed within myself. I had kept to myself all my sufferings as an orphan and had never spoken to anyone of them. The fear of my own emotions had stopped me from talking of these things. One only comes out of this fear when one talks about the things of which he is afraid.

It was at this time that my relations with my family changed. Because I was no more a discusser, I became a man. This also produced a change in my relation with my patients. When we change ourselves, we always think it is others who change. The sick people whom I treated for a long, long time were all of a sudden speaking very differently to me. They began to speak to me of their own difficulties in a more deep and meaningful way than they had ever spoken to me before. So we see that others are really a reflection of what we ourselves are. If you wish others to be personal, you must be personal yourself. Without that you can ask them for a long, long time to be personal and they won't be. We can demand all sorts of things from others, but the true person gives rather than demands. In this state, when a sick person suffers from the things in his life which are sad and troublesome to him, one understands these things much better. One finds that many, many sicknesses hide internal sufferings, such as difficulties of faith, troubles in one's own life, problems of guilt and of conscience. When sick people get these things out and discuss them, they can more easily resolve them. And when they have resolved these problems, quite often they are miracuously healed. One does not usually occupy one's self with these things in medicine.

There was a time in my career when I said to my patients who said they were suffering, "All right you come back this evening and we will discuss it some more." So, I had two lives, one during the day when I practiced medicine and one at night when I discussed problems; a daytime life when I was a doctor like all the other doctors and then a nighttime doctor who sat by the fireside and went much, much deeper into the lives of my patients. My evening life was much more interesting than my daytime life—and also more useful.

I began to understand that this, too, was medicine because it helped the people get well. You must understand that one cannot for very long live two lives at one time. One is uneasy. One needs a unity of life. I passed through a very critical time of not knowing how to orient myself in these two existences. I even had the idea of leaving medicine in order to consecrate myself completely to a human ministry. My wife didn't quite agree. When the wife is not in agreement, it is a sign that God is not in agreement either. It was necessary to wait a while and study a little more to see clearly what I was to do. I am a man who is in a bit of a hurry, I want to go very fast, but God has taught me to wait. So, I waited. And after several months I saw clearly that God did not ask me to leave medicine, but to put together these two lives, including medicine. God wanted me to see and to make clear that the spiritual life plays a role in one's health. So I began a new period in my profession.

It was very difficult at the beginning because nobody understood what I was doing, neither the doctors nor the patients nor the Church. But I knew this was the road that I should take. I began to make experiments about the influence of the spiritual life upon one's health and after several years I published my first book. When I wrote this book about my experiences I said to myself, "There is one man to whom I want to explain these things, my Greek teacher." I hadn't seen him for several years, but he was the man who had the most influence upon my youth and it was he who aided me in entering life. I wanted to reveal to him what God had shown me to be the most rich and most meaningful in my life.

I also knew the Greek teacher knew French very well and could help me correct my mistakes. One is always afraid with one's first book that someone is going to say that there are mistakes in it. Also this Greek teacher was a man of ideas, a man of intellect rather than a man of the spirit. There are many of these men in Europe who are intellectuals who believe in God but who think God made the world and now does not interest himself in anything that is happening in it. For example, the Greek teacher and I never prayed together; he did not believe in a God who reveals himself. To pray it is necessary to talk to a person and not to a principle. So many years had passed and I wanted to see him again and to speak to him about this book I had written. He was very old and it was very hard to find him.

I began to read him a chapter. When I had finished the chapter the Greek teacher said, "Continue, Paul". I read another chapter. He said, "Continue, Paul".

I was a little bit uneasy: Why didn't he say anything else? But I kept on. All of a sudden he stopped and there was a great silence. He said, "Paul, we must pray together." I was completely astonished. I looked at him. I said, "But are you a Christian? You have become a Christian?" He said, "Yes." I said, "When?" And he said, "Now." And we prayed together. You can understand what a great significance this had for me. It was the man who had helped me to begin to understand what the person was because he, himself, was interested in my person. But he lacked something; he lacked what comes from a personal God, and all of a sudden we had it together.

I went back to see him several days later. He said, "Listen, Paul, I am now very sick. I am going to die soon." He said, "I think when I die it is necessary that all my friends know that I have found the personal God. I have found a personal God, but I have no relations with the Church." He didn't think it would be fair for a priest or a preacher to have a religious service at his death. He said, "When I die, Paul, will you come and tell all my friends of this experience that I have had?" That is what I did. His wife telephoned me when he died and I said, "Yes, I know." So, I went. All the intellectual personages of Geneva were present,

people who had known this Greek professor during his life as an idealistic, intellectual man—but not as a believer. I told this story which you have just heard. I praised this man and rendered homage to him for the personal love he had given me, but I went on to say that this professor had found even more than he had given by the grace of a personal God.

That puts us squarely in the problem of the person. Since then I have not ceased to think about this problem; all the evolution of modern psychology takes us along this road. The personal relation between the psychologist and the patient is the most important thing in the treatment of the patient. At the beginning psychology was only a technique; little by little men began to understand that it was becoming a grand event in human life. One recalls that Freud spoke of the affective transfer. A follower of Freud's began to speak of a human communion, which he called the personal contact. When there is a personal contact between men, this is when men become persons. It is in this personal contact with someone else that man finds himself better than any other way, because one discovers one's self when one speaks of one's self to some other person.

So, psychology has continued to evolve, and now one speaks of an existential psychology. I have seen in America several books about this tendency. There are men who have come along the same road I have. That is to say, if two men find a personal contact between themselves, they are led to a discussion of humanity's problems. These problems touch existence itself. Who am I? What is the sense of life? Is life absurd? Does it lead somewhere? These are problems which all ill people ask themselves. Consciously or unconsciously all men ask these questions. And when this begins to happen to men who are ill, they begin to feel guilty about certain things. Personal contact comes from confession of these things. This I often see in my office. People begin by talking about the times they are victims, the things that have been done to them. Little by little they come to speak of the things of which they themselves are guilty. That is much more difficult. This also goes a lot slower and sometimes there are very great silences. I have learned to respect these silences because they signify that an in-

terior struggle is going on. Is one going to have the courage to be true to the end? If one does not have the courage, everything is lost; one goes back behind this mask. If one has the courage, one gives one's self fully to others.

What happens during this silence? A man struggles with several tensions. This tremendous need that we have to be true and this terrible fear that we have of letting ourselves be seen in the shameful things that we have done, this is often a terrible interior struggle which comes from a fear of being judged, a fear of being despised. It is only when one rises above this fear that one engages in true personal contact: that is true for the doctor as well as the patient, because in this relationship there is reciprocity. The sick person cannot engage himself personally without the doctor's doing so too. If the doctor remains behind his own mask and disengages himself from his patient, he does not help his patient to reveal himself. There is a great obstacle then to becoming personal; this obstacle is our self love.

In this internal struggle there is an invisible person. There are seemingly two persons, the doctor and the patient—and the fireside, because now I have all my patients by the fireside. The invisible person of whom I speak is God. All men have a rapport with God because it is this rapport which makes the person. It is this relationship which distinguishes man from a mere animal. Man is very much like the animals. Doctors treat men a little bit as they treat animals. What distinguishes man is that he has this rapport with God. We see this in the beginning of the Bible; God speaks to man in a manner very familiar. It is this familiar relationship with God which places man in a situation different from that of the animals. But after a certain time when man ate a certain fruit, he broke away from this familiar relationship with God. The result of this rupture is that man at the same time that he desires contact with God has a fear of it. At the same time, man desires human contact and is also afraid of it. It is because of this that there is a struggle. When there is this struggle in silence it is God who speaks, because it is then that man becomes conscious that he is responsible before God. One becomes a man at the moment that he becomes conscious that God is asking him a question about his

life. When God asks him, "Who are you?" "What are you hiding?" "Are you hiding behind all your beautiful actions?" "Perhaps behind your degree in medicine or in theology?" It is when God intervenes that man must become personal; it is this that men need today. Especially in our contemporary civilization because our civilization has become very, very impersonal.

First of all, our civilization is intellectual, and the intellectual is impersonal. We also have a civilization with such a standardization of life that men are no longer individuals.

I know a French lady who asked patients, "What do you expect of your doctor?" The most frequent answer was, "We expect to be treated as persons and not as animals in a laboratory." There is the same need in the working classes. One needs terribly in this standardized civilization to find one's individual self. But the personal is opposed also to the individual, because the person is man in relation; it is man in relation with God and in relation with other men. This personal life is also opposed to a purely intellectual concept because it is man in relation to God. I have struggled for years to make medicine realize the importance of this relation with God.

What some of the psychologists are trying to do only for psychology I have been doing for medicine in its entirety. This personal relation is important not only between the psychologist and his patient but also between all doctors and their patients. One of my friends has just been named a professor of surgery at Marseilles in France. He gave his first lecture upon the subject, "The Surgery of the Person." Surgery is not simply an apparent technique: it is also a relation of man to man, the surgeon to his patient. The patient has need of a doctor who interests himself not only in his technique, but also in the person. This personal relationship does not concern medicine alone. All of our civilization needs to recover this sense of man—and especially of man in relation.

How much man needs to discover himself and how much this needs to be the basis of our civilization! I have a Greek friend who is a professor of law in Athens. He has gotten together a group of men from all the professions: economics, medicine, sociology, languages, all the different ones. In each of these areas he has tried

to find what may be the basis of a rebirth of Christianity in our civilization, because our civilization has lost the sense of the personal nature of man. That which is going to aid our civilization in finding itself is the finding of man again. Who can help find man? The Christian Church, because this contact between God and man, which was broken in the Garden of Eden, has been re-established in Jesus Christ. The Garden of Eden was the loss of the person. From that time on man could no more be naked. He inevitably has had a mask, a personage. Jesus Christ came to re-establish this relationship which was broken. Jesus is the re-establishment of man's relationship with God, also the re-establishment of his personal relations with others. He is even the source of the re-establishment of the personal relationship with one's self. Pentecost represents the rebirth of a new society. This is what we must help the modern world to find.

Thank you.

QUESTIONS:

Does Doctor Tournier suggest that we meet each person in our daily lives by a complete giving of ourselves to that person?

Certainly you can't give yourself completely to everybody. The Christian idea is that God gives us a certain number of people to meet, but we can't do everything with everyone. Jesus Christ, too, had the whole world to save but he didn't try to talk to everybody. However, he gave all the time necessary to several people, to his twelve disciples, to the Samaritan woman, Nicodemus. It was to persons that he gave himself, and it was because he gave himself to these several people that he saved the world.

The perspective of the Bible is never a statistical perspective; it is always a personal perspective. So there are moments when we sense that God now wants us to enter into this personal relation with someone. It is always very difficult. This always demands an effort on our part, but it is always fruitful. I am always afraid that it will be with me a profession or a trade. If it is only a trade, then it is part of the personage and not of the person. If I have only a professional relationship with the people who come to me to be cured, then I am only in a trade. This must happen also in

one's ordinary life, on a street car, or in a store. The other day Mme. Tournier came home and told me that the grocery man told her his entire life. When we are ready people know it; they sense it.

We were at one time on a vacation in the Mediterranean. We traveled on a small ship that kept stopping at all the ports to load and unload. One could get off and walk around the little towns if he wished. I went walking at 6:00 o'clock one morning in one of these towns and on the street I met the mechanic from the boat. He said, "I want to show you a very beautiful Byzantine church." We went together to the church, a small oriental church. People go in and kiss the icons, and come out again. We came out again. The mechanic said, "Oh, I don't believe in all that." So, I began to ask him questions. He told me all the grievances he had against the Church. He was a mechanic from Yugoslavia. He told me several scandalous stories about the clergy. We walked back to the ship and the mechanic kept talking and I listened in silence. So, at the end of it he said, "But for me this is not true religion." Then I came out of my silence and asked him a direct question, "What is the true religion to you?" The mechanic didn't know what to say; he was very embarrassed. He thought about it for a long time; all at once he had an idea. He said, "Listen, I have seen you for the last two weeks on this boat with your family, your wife and your children, and for me that is the true religion." And I said, "Well, the source of our family life that you have seen is the same God that is in that Church." He was completely astonished. He even said, "But I didn't think doctors believed in God."

We must have a living relationship with other people. This must not be a theory, but the real reality of our lives, because God reigns in all our lives, our professional lives, our family lives and also in our vacations.

Why do you say that Christ is the only person without a personage?

I find very learned people here who know philosophy much better than I. I am a very simple man who describes what he sees, but I believe we get along very well anyhow.

I do not mean to say that Christ does not have any personage,

but that there is a complete unity between his personage and his person. It is completely Utopian to try and get rid of our personage, the exterior. We all suffer from this struggle between our interior person and our social mask and we sense that this contradiction did not exist in Jesus. We know that because he had none of the struggle in himself he can help us not to have any. As soon as one begins to read the Gospels one knows that Jesus immediately established contact with the men he met—even with the thief on the cross. So, it is not that Jesus did not have a personage but that he was so at one with himself that he re-established man's relationship to God as God desires it to be. That is why in looking at Jesus one finds the answer to the question, "What is man?"

What is the function of the Holy Spirit within a person?

That is for the theologians. I only made an illusion to Pentecost to show that the coming of the Holy Ghost signified that the relationship had been re-established between man and God. Jesus speaks of the Holy Spirit who is the Counsellor, who will come from God and speak to man from God. It is thanks to Jesus' coming that this relationship with the Holy Spirit has been established. I, of course, know that the Holy Ghost is more than simply this. But there is the fact that the Holy Spirit acts as a means of re-establishment of contact between God and man—and man and man.

What is the role of the Church in the attempt to rediscover man in the various academic disciplines as the law professor in Athens tried to do?

When all these people are brought together this is the Church in operation. The action of the Church is always greater than one understands. It is not simply here or there that the Church operates but it is in operation everywhere that men are inspired of God. When this professor brought all these men together, he was fulfilling a function of the Church. Especially because he himself played an important role in the Orthodox Church. He started in Athens a number of groups of Biblical students, and once I was asked to direct the principal Bible study of a meeting. After I had spoken, my remarks were acknowledged by the group in the following manner: "We are the fighters; you have brought us the

weapons. Thank you." That is the Church. And when I bring together doctors from all over the world to discuss the significance of Christianity in medicine this, too, is the Church in operation.

When philosophers seek to show that there are these personal problems common to all men, this also is the action of the Church. There is a tremendous task that the Church faces. In this area the Church has one primary role, that is to find again the true function of man. I am a member of a group which is seeking to answer the question, "What is man?" There are in this group psychologists and psychiatrists and men of the Church and doctors. For me this is a task of the Church. We have been working for five or six years and we think we are going to have to work for 25 years before we can get anywhere.

How can we tell when we are having a dialogue with another person?

One does not know it; one senses it. This comes very slowly; almost imperceptibly. There are different degrees in the dialogue. One sees this when one begins to speak a little more deeply with someone. One senses that this is the moment to reveal something of one's self to another person. You know well at that moment you are in a dialogue.

Dr. Tournier, are there any groups such as the one in Athens in the United States?

I don't know.

Would you say it is impossible for a man, at least in the priestly life, to function as the first person in a dialogue unless he has integrated his person and his personage, unless he has in a sense brought these two into relationship? He can't have a front, in other words?

Everything in life is reciprocal. It is the chicken that makes the egg and the egg that makes the chicken. It is man who liberates himself, who aids others to liberate themselves, but it is also these others who help him. We begin to live the sincerity that dialogue brings to our lives before we completely achieve it, but it is also what leads us along the way. The problem here is essentially one of sincerity: to be sincere above conventionality. In Europe the problems of people are especially ones of formaliza-

tion, tradition, and social structure. In America there is much less of this type of problem; Americans are much more spontaneous than Europeans. It seems they don't have masks. But there have been Americans who have said to me that this is itself a mask, that this is also a means of hiding one's self and making it unnecessary to go deeper into the real person. So everybody has got his troubles.

Some Reflections on Our Canon Law

THE REV. WILLIAM R. DEUTSCH

"For when you are in subjection to the bishop as to Jesus Christ it is clear to me that you are living not after men, but after Jesus Christ" (S. Ignatius, *ad Trall,* 2.1).

It has been the tendency of our Church, since its organization in this country, to regard the Canon Law as a set of by-laws limited in scope and subject, which exist for the convenience of those who use them. But to anyone who has looked into the great body of Canonical jurisprudence, this view is untenable. Gregory Dix has well pointed out that the Daily Offices exist for the "sanctification of time": that every hour of the day and every human doing is to be moulded by the practice of prayer, into the fulness of the Christian life. The aim of the Canon Law is not dissimilar. It is the working out of the implications of the Church's faith in terms of the day-to-day activities of the Church's life. If the Church is a divine society, the body of Christ, then the Church's organization and operation must reflect the divine order which underlies her existence. If it does not, she is less than the Church.

The Canon Law, of course, was the product of the Western Middle Ages. It represents a fruitful marriage of the Roman Civil Law and the Gospel, and contains a structure, a polity, in which the Church's life is ordered by her basic theological beliefs. This Canon Law's validity is proved by the fact that it survived the Reformation basically untouched.

One of the fundamental premises of Canon Law is that the government of the Church rests upon *order.* We find four orders in the Church: the lay order, the diaconate, the presbyterate, and

the episcopate, each with its characteristic duties, privileges and responsibilities. The order of the Episcopate is the one on which all others hinge, and it is the order to which the government of the Church is committed. A not unfair summary of the Bishop's position is to be found in the modern Roman Code (C.I.C. c335, sec 1): "It is the right and duty of a bishop to govern his diocese both in spiritual and temporal matters, with legislative, judicial and executive power, exercised according to the norms of the Sacred Canons."

The same point was well made by the Rev. Dr. E. A. White in his book *Church Law:*

> "In the Church, power does not *ascend* from the Congregation or Vestry to the Rector; it *descends* from above to the Bishops, and through the Bishops to the subordinate ministry."

This dictum has received the approbation of the American Courts. (Fiske v. Beatty 206 App Div 349; aff'd 238 NY 598. V.2 White-Dykman, 208.) This position is derived from the essential character imparted to the bishops at their ordination—it inheres in their office.

It certainly takes no very acute observer of our ecclesiastical life to realize that the above by no means characterizes the role of the episcopate in this Church. Our bishops' legislative powers have been handed over to the diocesan conventions—to the laity and presbyterate. Their judicial functions have lapsed into abeyance—for all practical purposes our church has no judiciary or legal system. They still retain shreds of their executive powers, bits left to them in spite of Standing Committees and a plethora of boards.

My time and your patience will not permit me to write a full treatise on this situation. But I would like to make some observations on it.

1. The result of all this is that our polity is considerably different from anything else ever seen in the Church. It is rather like an ice-cream sundae: the largest and most important part (the ice cream) is the lay order, i. e. Vestries. The dab of whipped cream represents the presbyterate, and the pretty red

cherry on top is the Bishop. We have, in fact, an ecclesiastical system dominated by priests and laity, a system which could easily dispense with Bishops entirely, and with a few minor changes function just as well. This is no accident.

While we cannot explore the historical roots of this so-called polity, we do know that the Church's constitution was written by men who, for the most part, did not believe the Church would long survive in America, and whose major interest was in not giving offense to non-churchmen. They wanted Bishops in name only, sweet old gentlemen who were rectors of large parishes or presidents of colleges, and who would be available for confirmations, ordinations and formal occasions. When they were not so engaged, they could retreat into their hiding places and leave the running of the Church to priests and vestries. The Bishops' duties have been increased since then, for several reasons, one of the most important of which was that the Bishops provided cheap office help. Let us look at this thing squarely. If Bishops are worth having, it is because their order is necessary to the Church. This order is exercised not only in pontifical acts, but in the acts of ruling. But we have a Church in which the laity, who are completely incompetent in this respect, have more rule than the Bishops.

2. The reaction to this may well be: "So what? If the system works, that's good enough." But I have severe doubts as to whether the system does work. The Episcopal Church exists in virtual chaos. What is its doctrine? Just about whatever a priest wishes to teach, or a layman wishes to believe. What is its liturgy? Whatever a priest wants to make it, provided he can cajole his parish into tolerating it. It is impossible to declare the Church's position on questions of the profoundest importance (e.g. divorce and remarriage), because the Church's position, if it has one, is simply not held by large segments within the Church, and we have no way to indicate the Church's position against the contumacious when the Church's mind is clear. We make a virtue of this, we prate at great length of freedom, comprehensiveness, liberality of thought; but we fool only ourselves. Our weakness is desperate. Having turned our backs on the Church's organs of unity—her bishops—

we have little real unity. Hence our missionary efforts have been puny, our pleas for stewardship fall on deaf ears, we lag behind other Churches in most areas of importance. Every man does what is good in his own eyes, and an oligarchy of priests, or a democracy of laymen, has been unable to use fruitfully the rule it usurped from those to whom God committed it.

With keen foresight, the first and perhaps the greatest of our prelates, protesting vehemently against Constitutional innovations wrote:

> ". . . the rights of the Christian Church arise, not from nature or compact, but from the institution of Christ . . . The government, sacraments, faith and doctrine of the Church are tried and settled. We have a right to examine *what they are,* but we must take them *as they are.* If we new model the government, why not the sacraments, creeds, and doctrines of the Church? But then it would not be Christ's Church, but *our* Church, and would remain so, call it what name we please."

The Whig gentlemen in Philadelphia did not see fit to follow Seabury's advice, and we live with the result.

3. There is great dissatisfaction, although often not really understood, with this state of things. We often hear what we need is a father-in-god. I believe this is profoundly true. But let us realize what we mean. We do NOT mean a grandfather-in-god—the sweet old gentleman who will cheer us up occasionally. We need a real father-in-god, one who makes rules for his family, who guides them in obeying these rules, and who judges and punishes infractions of them. But if we are ever to have fathers, we must first learn to be sons. This, of course, will take a reformation, and I am convinced we need a reformation worse than the 16th century did.

I am rather sick of hearing the remark ascribed to Billy Sunday quoted (I would appreciate it if anyone could authenticate it for me!): "The Episcopal Church is a sleeping giant—if it ever wakes up, watch out." But it is true. And what is to be watched out for, that which sleeps now is the pentecostal spirit of the successors to the Apostles, which we have drugged into slumber.

4. I cannot bear to end this diatribe without pointing out a

rather unpleasant prospect. The order which profited most from our constitution was the presbyterate. Our order joined gleefully into the usurpation of episcopal functions. But I do not believe the process to have ended. The Vestries are still the determining force in this church. Straws in the wind indicate that the laity are impatient with our powers and privileges. We now have an involuntary retirement age—this may be the costliest mistake the clergy ever made. Read the columns of The Living Church—the talk of new schemes of tenure, periodic "fitness and efficiency" reports, etc. Listen to the discussions in our diocesan convention of the relationship of rectors and vestries. There will be a rising tide of attempts to transfer our powers and liberties to the laymen and their vestries. We asked for it. We brought the laymen into places where they had no right to be. (Lay action in this Church has always meant lay government.) We called upon them to help fight our churchmanship battles, we joined with them in overthrowing the prerogatives and powers of the Episcopate. But we forgot our power and prerogatives depend on the bishops. We may soon reap the rewards of our order's arrogance.

Nashotah House During the Civil War

ROBERT GIRARD CARROON

"Easter Day passed at Nashotah as delightfully as possible after the terrible news from Washington. At 10 A.M. the chapel was thronged for Morning Prayer, confirmation, and Holy Communion. Drs. Adams and Cole, and the Rev. S. Corbett divided the services. Immediately after the Gospel and before the hymn Dr. Cole made a few remarks respecting the sad events which made us mingle the tears of patriots with the Joys of Easter." So the Nashotah correspondent for the *Church Journal* in the issue of April 26, 1865, records the reaction of those at Nashotah to the assassination of Abraham Lincoln. The period which lasted from 1861 to 1865 was hard on the House, as it was on every educational institution, but unlike many such schools Nashotah weathered the storm, solely because of the loyalty and support of her founders and alumni, led by Bishop Jackson Kemper.

By the beginning of 1861 the impending war was already making itself felt in the affairs of the House. Bishop Otey of Tennessee wrote Bishop Kemper on March 22 accepting his invitation to give the commencement sermon on the following Trinity Sunday, "It has been my wish and purpose, for a year past, to pay you a visit at Nashotah on the ensuing festival of the Holy Trinity, and I do not know that anything will prevent the fulfillment of my purpose . . . I do hope that I shall be able to accomplish an object to which I have looked forward with unfeigned pleasure . . . of course I feel deeply interested about my candidates under your care. All the accounts I have received about them give me much satisfaction." But such was not to be, for the bishop's note of May 21 to Bishop Kemper regretted that troop activity on the borders of Tennessee and Missouri prevented his

coming north. In the same note he transferred Joseph Wood, Jr. to the jurisdiction of Bishop Kemper stating, "I send these lines through Mr. Wood whom I commend to your pastoral counsels there." The gathering storm was felt in other church institutions, for J. Y. McMasters of St. Paul's College writes near the end of March inquiring if Bishop Kemper could use their library should war come and the Palmyra, Missouri, school "go under." The school did close but the library was secured by Bishop Whipple of Minnesota through the good offices of his cousin General Halleck, Federal commander in the district. The student body also felt the pressure of events and Joseph Pearce, a junior, notes in a letter to the Reverend Mr. Williams, "I hope the political situation begins to subside for no doubt it has occasioned hard times to many both East as well as West. We have felt it in a measure at Nashotah; but perhaps it will bring good in the end." This was written in March, but by the middle of April Bishop Kemper records in his diary in the entry for April 15, 1861, "At the junction news that Fort Sumpter is taken." War had come to the nation, and to Nashotah.

Events then moved rapidly at the House and Bishop Kemper notes in his entry for April 25, "Four of the southern students left today—deeply offended it is said at parting." Nashotah felt the effects of the war at once for in the seminary list (not including the college department at Racine) of 1859-1860 there were ten students from the southern states, two from Maryland, four from Mississippi, and four from Tennessee. As of April 1, 1861 the enrollment, both theological and preparatory was 60, by 1862 it was 39, and by 1863 it was 32. The Trustees met in an aura of gloom on May 23, 1861. Present besides Bishop Kemper were Bishop Upfold of Indiana, Dr. Adams, Dr. Ashley, Mr. Keene, Dr. Shelton, Dr. Cole, and Bishop Clarkson of Missouri. Kemper notes that the debt is 4,000 dollars and that Dr. Cole is for going on but that he is opposed by Bishop Clarkson and Mr. Keene. The president's report also notes that which we have already seen stating "since April 1st . . . four (students) . . . one from the Middle Class and three of the Junior Class . . . have returned to their friends in the South." On Trinity Sunday five graduates were ordained to

the diaconate by Bishop Kemper, and the following August Mr. Beckel was ordained. Kemper notes, "He expects to be chaplain of a German Regiment." Several days later, on August 19, an informal meeting was called at Bishop Kemper's residence of parties interested in saving Nashotah. The Bishop records, "They think . . . that Nashotah must be saved. Dr. Cole arrived. The N. land he says is safe, no mortage being on it, and we are destroyed if we dismiss all the students — but that he will dismiss them whenever circumstances permit . . . Dr. Furgeson thinks Dr. Cole is not sufficiently aware of his position." The initial decision had been made, they would try to save the seminary. In a pamphlet issued after the war Bishop Joseph C. Talbot of Indiana, and Bishop R. H. Clarkson of Missouri stated, "Up to the period of our Civil War this great work was done without incurring debt, but, with the impoverishment of the Southern dioceses, and the failure of accustomed aid in other directions; taken in connection with the fact that Nashotah never shut its doors upon a student who brought proper testimonials from his Bishop, even though he could do nothing towards his own support . . ." Difficult times were ahead indeed, and as the war entered its second year these difficulties were intensified.

In January of 1862 Joseph Pearce, now a middler, wrote Mr. Williams, "I am well aware that the people have all the expenses of the war to bear, but still there is a spiritual warfare to be carried on, after as well as before this civil strife is ended, and men must be provided for in the one cause as well as the other . . . I feel we all enjoy a good state of health at Nashotah this year —we hope the ranks will fill up again. No doubt they will when distractions forsake the country and peace is once more restored. Victory to the North and peace to Our Land and may God bless and prosper us all."

In the same month Pearce again wrote Mr. Williams, now a chaplain in the Union Army, "I fear from the present aspect of affairs we all are to experience evil times, but we must trust in God and pray for his preservation, succor, and defense. We have now at Nashotah 18 students, nine of whom intend graduating next Trinity Sunday if all be well." So the state of affairs remained

until June 12, 1862, when the trustees once again met, this time faced with a debt now more than doubled, and with the question also once again: can Nashotah be saved? The minutes of the meeting of June 12 record, "Soon after our adjournment last Trinity time the financial state of our country, became such, with such unhappy prospects, that the only future before Nashotah, seemed the closing of its doors — the only future gathering of the trustees, to be for the purpose of closing its affairs honorably and forever. By the Lord's blessing these gloomy forebodings have not been realized; and we are permitted today, to review a year of unusual prosperity . . ." Victorian eloquence covered up what we know now to have been a very bad situation and year for the House, "unusual prosperity" perhaps for a war year, but the reduction in enrollment by 20 students boded no good. A more candid picture is provided once again by Bishop Kemper: "The Trustees of Nashotah met, $10,000 in debt. Increased a little since last year. Appointed Clarkson and Keene a council of advice" (entry for June 13, 1861). On June 16th Kemper notes, "Walked to Nashotah and attended a meeting of the trustees thereof. We agreed that the debt for the coming year must be diminished $2,000 — Dr. Cole to manage the farm next year. Dr. C. evidently wants all in his hands and intimated that fears expressed by a trustee (meaning myself) of the safe standing of Nashotah, have lost it from 2 to $3,000. — Met Bishop Whipple and Knickerbacker — they were on a sand bar for 9 hours." There were now two groups within the board of trustees itself. One, composed of Bishop Kemper together with Bishop Clarkson and Mr. Keene, thought that the best thing to do would be to close the seminary, the other group, led by Dean Cole, was for keeping the seminary in operation no matter what came along. On June 17th they met once more at the college (Racine); Kemper notes, "This morning . . . Keene, Clarkson, Cole, Ashley and myself, had a meeting concerning Nashotah and determined, if possible, to save it." The differences were evidently resolved and the course of action determined. Needless to say, it would not be easy.

In 1863 Dr. Cole determined to make a general appeal to the whole church for support of Nashotah, and the February 25th

issue of the *Church Journal* carried that appeal, "We begin 1863 in the midst of troublous times, through which so far, by God's Hand, we have been sustained. The number of students now is 30; 20 candidates and 10 prepretory (sic) students. The number of professors is four resident, and one, the Rev. Dr. Ashley of Milwaukee who attends weekly in teaching Pulpit Eloquence. We are again in the midst of another year's work; again the annual problem comes for solution—'Shall Nashotah be sustained?' We point to the record of the past. It is a vantage ground of hope for the future. Dark as the outlook is in the midst of a land in the gloom of war, we do not despair. There are means in abundance still for the small wants of this work. . . . To our new friends we have to say that our educational work, though now our main, is not our sole work. There are seven Sunday Schools more or less connected with Nashotah, some of them quite large. The professors are largely engaged in active pastoral duty besides the work of their lectures. Nashotah is, in this way, always a center of evangelizing effort." *The Church Journal* of April 1, 1863, listed the student body in the following manner, "of the 20 students now at Nashotah 8 are from Wisconsin, 4 from Pennsylvania, 2 from Maryland, and one each from Tennessee, Kentucky, Indiana, Michigan, Minnesota, and Rhode Island." And the Trustees continued (from the minutes of May 28, 1863) "Not withstanding the dangers of these peculiar times Nashotah has had, if anything, more than her usual prosperity." On June 17th the class of 1863 was graduated, and 3 were ordained to the diaconate and 2 to the priesthood.

All was not gloom however, and Bishop Kemper notes that on June 29 that "Dekoven had brot (sic) up 20 of his boys to play cricket with the Nashotah's on Saturday. The Racine's (were) beat." Seminary life continued on the student side of things pretty much as it had before the war, with, as Joseph Pearce noted, some reduction in finances as he had to make do with five dollars for all of 1861. However, if there was any complacency amongst the students it was soon to be rudely awakened. The *Church Journal* for November 25, 1863, carried the following notice and appeal from Dean Cole: "The draft has taken from Nashotah R. F. Sweet of the Senior Class; W. C. Pope and G. A. Whitney of the

middle class; and C. C. Fate of the Junior Class. Three of these will need assistance to make up the sum required by the authorities if they are pronounced by the surgeon proper men for the service of the United States. Nashotah may need nine hundred dollars to keep these young men for the ministry." But even with such occurrences, which reduced the meager student population even more, and with the debt increasing, Nashotah continued doing her work. The *Church Journal* of March 30, 1864, presents an interesting picture of life at Nashotah: "On Palm Sunday the Bishop of Wisconsin confirmed 39 persons in the Chapel of Nashotah Mission, in the prescence (sic) of a very large congregation. On the Sunday before 7 adults were baptized by the President in anticipation of the Bishop's visitation. This large confirmation is one of the fruits of the Sunday school work carried on in this vicinity by the candidates for Holy Orders under the direction of the President of the Institution. On the Lord's Day after Morning Prayer, Sermon, and the Holy Communion, in Nashotah Chapel the students devote the afternoon to missionary labor in the neighborhood. The confirmation of 39 persons is only an indication on the surface of a deeper and enduring work wherein more than 350 children are taught the catechism and their hearts warmed with earnest love for the Church which Christ loved and gave Himself for." The same issue notes that "The Rev. J. G. Auer addressed the students of Nashotah House on the evening of Monday next before Easter, and awakend (sic) in the minds of all who heard him a warm interest in the African Mission." Four men were graduated on Trinity Sunday of 1864. Of the Southern men who had elected to remain at Nashotah instead of returning home with their brothers not too much is known. However, it appeared that at least two bishops, Otey of Tennessee, and Green of Mississippi simply transferred their men to Bishop Kemper and the Diocese of Wisconsin. Bishop Kemper notes that on October 19, 1864, "Rev. Henry G. Pery (deacon) transferred to the Ecclesiastical authority of Wisconsin, by W. M. Green, Bishop of Mississippi."

Of more colorful interest is the letter to Bishop Kemper dated 5 October 1864 from Bishop Leonidas K. Polk of Louisiana; a General in the Confederate Army (and who was termed "the

Most Rev. Major General" by Bishop Upfold) in regard to placing a student at Nashotah. Bishop Polk wrote, "To change the subject . . . there is in my aquaintance (sic) a young man of reputable talents and piety whom I met with some days ago on one of my tours of duty, who expressed to me the desire of dedicating himself to the work of the ministry in our Church. He is quite poor and was placed under the charge of Rev. Mr. Call the missionary at Fayetteville with whom he has been living about two years. . . . My object now is to ascertain what you can do for such an one. . . In a word I should like to send him to you for education . . . I know that I shall have your aid in such an enterprise and pray God that good may come of it. Will you let me hear from you shortly." There is no record as to whether the student ever came to Nashotah, but if he was able to get to the House he would have quite probably been accepted.

The war was now almost over and Nashotah had kept her doors open, had kept doing the task that must be done no matter what the situation, and a note of triumph was quietly noted in the *Church Journal* in regard to the Trinity ordinations, "12 more are added to the list of her alumni making their whole number 93. Thus Nashotah continues on with nothing for the morrow, with no other reliance than the Lord's promise to those who seek the kingdom of God and His righteousness. It seems impossible for her to continue a day, but the Lord opens hearts and hands for her and sustains her year after year. Her needs seem every day pressing—overwhelming. It seems every week as though both the teachers and the taught must leave her for other places to find food and rainment (sic), yet year after year is added to her existence. Steadfast in the Apostle's doctrine and fellowship, in the breaking of bread and in prayers, she trusts only in the Apostle's Lord and finds in Him her only support." And last of all a final note from where it had all begun four years before, a note from the South to Bishop Kemper, written to him by Bishop Green of Mississippi, "I can say but little from much weakness, but that little is intended to pray that God may continue to bless your dear Nashotah. Columbus, Mississippi, 3 October, 1865."

Address at the Alumni Dinner —May, 1961

THE REV. C. KILMER MYERS

A priest always is a priest. We Anglicans have clung to the doctrine of the indelibility of orders. It remains true to say, however, that a priest, humanely speaking, must be ever in the state of *becoming* what he *is*. This means, surely, that a true priest always is in a state of crisis.

I do not mean that a priest always must be excited! Indeed, his recollection, if he has any, is nurtured precisely by his sense of crisis. His crisis appears in his soul which is, as Saint Augustine said, a battleground between God and the devil.

There is a Danish dictum to the effect that the road to hell is paved with the skulls of dead priests. There are these words in the Order for the Ordination of Priests in the Prayer Book, "Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which He bought with His death, and for whom He shed His blood. The Church and Congregation whom you must serve is His Spouse, and His Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue" (Page 540).

I do not need to labor the point that out of this exhortation can emerge only crisis by virtue of the fact that priests, along with the rest of the faithful, are sinners.

But because we often do not face ourselves with our real, fundamental sinfulness, we are unable to recognize crisis. We therefore proceed through each day much as on the day before

and so on, year after year. The great pity of it is that, following after us, our parishes plod along, too. And the result is that many of our parishes are characterized with appalling insensitivity to the crisis even in the Christian World about them. The responsibility for this cannot be dodged by us who are the priests of the Church, the leaders on the frontier, the backbone of the Church of Christ. I might suggest even that we cease blaming our bishops for this sad state of affairs!

That is why, tonight, I would like to talk to you as priest to priests always including myself in whatever indictment may appear.

What follows, then, may be called some reflections after a mere 21 years in the state known as priesthood.

Most of us become, after a short time, theologically illiterate. I would like to relate this intimately with our life of devotion because we are not called as priests to scholarship for its own sake. *We study theology devotionally.* When I was in seminary our dean taught us to read the Fathers in the chapel. I remember the late Dom Gregory Dix lamenting one evening at GTS the superficiality of so many of the American clergy. There was no depth to their devotion, he said. He might have added that this lack of depth is reflected in the quality of most of the preaching in the Episcopal Church. We probably do not study devotionally because, in large part, we have allowed ourselves to become the victim of what the Twentieth Century has done to the average American clergyman. It is an exaggeration to say it, but were it not for the celebrating of the sacraments many of us hardly would be priests at all. We are organizers, chairmen, social workers, group dynamicists, rotarians, mediators (largely of women's quarrels), often choirmasters and even janitors! Last of all we are priests who, products of an ageless tradition, ought to show depth of thought about those ultimate concerns about which masses of our people are so terribly concerned—often without knowing why.

So often we cannot find the right word from the Lord to say. So often we mouth pious and therefore meaningless phrases in the time of crisis. We hardly have the inner resources to cope with our own crises let alone those of many others who come to us seeking help.

Years ago I heard a young priest rise from a pew saying, after he had closed his breviary, "Well, *that's* done!" The holy conversation had become a duty, literally an *office*. He might have said, 'That's done perfunctorily, deadly, with my mind wandering and my heart cold. Justify me, Lord Christ!'

This depth which we all recognize in the true priest is not come by easily. Such is come by only through prayer and fasting. We don't want to pray. We don't fast in our spirit. We are too busy, too frantic, too caught up in that which changes and decays.

We are unaware of the total crisis of our day—a condition which stems from our failure to grasp the doctine of God and the doctrine of man in terms relevant to the crises implicit in all history and all finite existence. This is to say that every question is at bottom a theological question. It is not that we should not be sociologists. It rather that we have not informed sociology with theology; we have not said to the sociologist that often he is speaking theologically. We have not dared to because we are fearful that once the barriers that fence in our tight little ecclesiastical island are let down, it will be engulfed by what we call, a bit shrilly, modern secularism. It is frightening, isn't it, that many priests will not read Paul Tillich, one of the foremost theologians of culture today, simply because he is a Protestant. The Roman Catholics read him. One of the best discussions of his thought I have ever read appeared not too long ago in *Cross Currents*. IF YOU ARE A CATHOLIC YOU CAN READ ANYTHING! If you are a Catholic you can *be* anything!

It must be said, of course, that no one of us can grasp the nature of the crisis of our time. The forces involved are themselves the result of the most complicated causation. The implications of the ideological and racial struggle characteristic of this crisis are staggering in magnitude. But the Church is old; she has survived the fall of civilizations and cultures. Not even the prince of the powers of darkness can overthrow her. Perhaps we should begin here in our speaking to an age of extreme crisis: begin with a renewed theology of the Church. I myself think that this is the century of the recovery of the Church. It is not, I think, a suggestion to retreat when I say that we must fall back

into the arms of our Mother the Church. May I put it this way: we must recover the *ontological* meaning of the Church. When people quote Archbishop Temple, "Let the Church be the Church" this is what I think they should mean: Let the Church *be!* Her ontos is that of Christ. Her being is His. She is His Spouse, His Body. As He is, so she is. As He is because His being is God, so the Church's existence is embedded, so to speak, in the existence of God. Here is where we must begin in an age where everything is relative, tentative, belongs to the world of "if" and "ought."

Some will say that this is to deify the Church. I think not. For even as the Church's being is indissolubly united with that of Christ, He also is Lord of the Church. Both affirmations are true. Perhaps the Roman Church has forgotten the last and Protestantism the first! We do not need to forget either and, indeed, we must not if Anglicanism is to be the creative middle way. But here emphasis must be put upon the adjective "creative." Linked with creativity is a certain amount of reasoned boldness. To be creative is first of all to create! To create, not in a vacuum but upon the bedrock of Catholic Faith. And here let us remind ourselves that the Catholic Faith was revealed by a Person and is propositional only because in our response to Divine Truth we must, as communicating finite beings, resort to such.

But we who are the clergy have, in effect, permitted the relativism of secular thought to infect our real understanding of the Church while at the same time we have continued to use the old phrases, taken from the Bible and the Fathers, to describe the Church. We, along with the laity, have entered the world of "if " and "ought" when, in fact, the Church in her essential being does not belong to this world. We have placed the Church among other sociological entities and have subjected her to the same criteria of judgment. The result is to approach a paralysis of Christian action in this present total crisis and to leave the hard decisions to non-Christian movements. The Communist possesses ideological certainty. There are operative forces which he can trust regardless of the sins of the members of the Marxist movement. The Christian who really acts as though the Church were a failing component of a failing society and culture perennially

flounders. He is frozen into indecision. The results of this on the Mission of the Church are well known. For one thing, he cannot extricate the Church from colonialist ambitions; the Church remains identified with the West and if and when the West goes down, as I think it will, the Church, he assumes, will go down with it. In this country we get quite desperate about this. We argue after the fashion of Americans that since the Church is in a bit of a fud the answer is to consolidate our membership and our funds: to create the largest single Protestant denomination in which we retain the episcopate to which no meaning is attached! Or, as is the wont of certain circles in our own Church, we flee into a state of theological and ecclesiological nirvana hoping somehow that our private fantasy will be preserved. And so we prepare to go down with the ship—exclusively! Be-coped and be-mitered the deck sinks slowly under us while the steerage section can't even get to the life boats.

The new Catholic that many of us see emerging will have no part of either of these camps. Happy in the living paradosis (not paralysis) he will seek the guidance of the Holy Spirit in forging new ways toward the realization of unity in the church. He will speak in charity and, perhaps even more important, he will *listen* in charity, as he sits with other Christians in the many, anguished meetings that lie ahead of us in the world-wide Church of Jesus Christ. He will remember that no matter how much the history of other Christians has blinded them to the essentials of Catholic Truth they still, by virtue of the waters of Baptism, are members of the Catholic Church and that nothing, not even they, can change this for a single instant. He will be himself but he will possess a certain reasoned boldness that prevents him from clutching to himself the treasures entrusted to him. He will remember that God has not left himself without witness anywhere. He will know that God will not permit the Church to continue in error, that while she may not be infallible she truly is indefectible. As it has been said, "The burning, and not consuming bush, signifies the indefectible splendor of the Church."

This new Catholic will know in his heart, as well as in his mind, that the Church is God's creation and that as such she will

not be destroyed by the sin of man. He will continue to criticize Churchmen, even bishops, mercilessly (always including himself) and movements within the Church. At the same time he will know that there is a sense in which Christ is the Church and therefore beyond criticism; that the realization of the Church's mission lies in the finality of every moment of sanctified time in the Act of God and not his own. This will give him an *ontological certainty* made living and warm by his personal relationship with Him Who is that certainty, even the Lord of the Church. He then will be able to face the lions in the arena with that unflinching courage which is born of ultimate security.

Ultimately, of course, everything rests upon the doctrine of the God Who is. Not the God who is "the projection of our sub-- limated libido" as the late Dr. Ames of Chicago once said. Not the God who is white and Anglo-Saxon, surely an Episcopalian and assuredly High Churchman. But the God in the Bible and in the Church, the Father of Abraham, Isaac and Jacob and of our Lord Jesus Christ. We need to-day to follow the *via negativa* in our approach to the Godhead: saying what God is NOT; affirm-- ing that God is beyond all our human estimates and descriptions and measurements; beyond beauty and goodness, beyond the ethics of the marketplace and nation. *Let God* be God is the prius to *Let the Church be the Church.*

We have been talking about some rather basic matters. In them I, along with you all, would covet a closer relationship as a parish priest with the faculties of our seminaries. I am not, most emphatically, a theologian. For many years my ministry has been exercised in areas of personal and social crisis. All along I have felt the need growing for a real reaching out to the parish clergy by the professors who teach and who have the time for reflec-- tion and who are able to retain some degree of objectivity. The seminaries in a sense should be towers, not ivory ones, but places where our Christian intellectuals not only may escape from the current madness but also high points from which to look upon the frantic scurrying about of those ants we call the clergy! Surely a continuing dialogue should be normal both through their writ-

ings and, perhaps more importantly, in the situation of face-to-face encounter.

We also need to plan, as part of our continuing preparation to meet the great crisis, periodic withdrawals in order to help us minister to men in the troubles of this present time and in the terrors that may well lie ahead.

Our sin, perhaps, is that we as clergy have allowed ourselves to be identified both personally and in terms of image with the fat, insensitive culture and society which is America. The voice of prophecy is stilled among us because of our fears of loss of status and income. We dare not speak out lest the building fund campaign falter or the totals in the confirmations classes drop. We shall have to answer for this and say why we have not kept ourselves open to the God Who is and the Church which is.

Opening Day Sermon

1961

THE REV. DONALD JAMES PARSONS, B.A., Th.D.

Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. *Isaiah 51:1*

We are gathered together here this morning, before the Altar of God, to dedicate to Him the work of this school year. We offer it to Him for His direction and blessing. Yet as we do so, some of us may well wonder why we are doing this now, when classes have been in session almost two weeks. When you stop to think of this, it does seem a bit odd, does it not? Of course we may reply that it is "an old Nashotah tradition", an answer we often give about many things. Yet this does not get us very far in understanding it. Surely there must be some reason for this apparently strange procedure. The historical basis we will leave to others to investigate; for us today it is sufficient to ask whether there is any practical reason for it. I believe there is a practical and important reason for having a fixed date for Opening Day. The sons of Nashotah, wherever they may be, can easily remember this day; for it is always the same. Happily, a few of them are able to be with us here in the Chapel. Most of them cannot do so, but they can and do join us in spirit. Wherever they may be, in posts near or far, the sons of Nashotah remember us today before the throne of God. They are concerned in what happens here; for today a contingent joins the ranks of the sons of the House. We are not just beginning a year of training for the priesthood; we are also beginning, or re-beginning, the process of becoming ourselves sons of Nashotah.

As we do so, however, it is important to remember the Biblical teaching that sonship and character are related. In the 8th chapter

of St. John, for example, the opponents of Jesus claim to be "sons of Abraham". Jesus replies that they are not Abraham's sons, because they do not act as Abraham did. Physically they are his descendants; spiritually they are not. Their character demonstrates their parentage. This reminds us that a man does not become a son of Nashotah merely by virtue of his acceptance by the Admissions Committee, nor by three years' residence here, nor even by the reception of a diploma. This sonship, to be genuine, must include the evidence of character, the distinctive character of this House. But what is this character, what is this spirit? Many answers may be given, and there is the danger of finding the answer you desire. To gain some objectivity, I suggest that the right approach is to look at the early days of this House and at the holy founders of it. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

As we read the letters of Breck and examine his life, the one word which irresistibly suggests itself, over and over again, is the word "sacrifice". In the middle of an old-fashioned Wisconsin winter he walked to Green Bay and back. He bore, sometimes all alone, the burdens of teaching, of founding the Church in the area roundabout, of raising the wherewithal to keep the place going, and even of begging clothes for the men to wear. The word "sacrifice" is the best one, aye the only one, to describe the House in those formative years. Yet this word is inadequate, and even potentially misleading, unless it is further qualified. There are many kinds of sacrifice, many reasons for it, many expressions of it. It may be dramatic or inconspicuous, flamboyant or quiet, paraded or hidden. Hence we need a closer look at this spirit of sacrifice. When we look at those early years, it becomes perfectly clear that the qualifying word we need is "disciplined". There was nothing dramatic about Breck's walking to Green Bay on snowshoes. He simply had to go there, and that was the only way to do it. He was not trying to set a record, nor was he trying to impress anyone. There was nothing exaggerated about it; it was simply part of the job. Likewise, at one time we find him alone, with the direction of 17 preaching stations, the care and nurture of fifteen divinity students, and all the other duties of the Mission. Yet this again was not a

self-chosen regime, invented to impress other people and even God. Rather it was just a practical necessity of the conditions of their day. The same is true of the life of the students. We tend to remember the dramatic aspects of their life, the chopping of wood, the making of bricks, and the raising of chickens. Yet in this country, at that time, there was nothing unusual about that. It was not impressive, nor was it perhaps what was most difficult for them. I suspect that they were wearied by other things instead, for example by the discipline of community life. As we read the schedules of those early years, I believe we can see what bothered them the most. The daily schedule was this: rise at 5, Matins at 6, Morning Prayer at 9, Evening Prayer at 3, and Family Prayer at 6:30 or 7. Unless seminarians and seminary professors have changed radically, this was a far greater burden than battling blizzards and other such picturesque things. One can boast about, and hence enjoy, dramatic kinds of sacrifice. There is very little room for such boasting, however, about the disciplined varieties of sacrifice, the discipline of a daily schedule of worship and prayer, the discipline of community life, and the discipline of learning and understanding the Faith of the Church. If we are to describe the spirit of Nashotah, this would seem to be the right phrase, disciplined sacrifice. To be a true son of Nashotah involves sharing in this character. "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

Seminary News

Alumni and friends of The House will be pleased to note that enrollment in the seminary proper is higher this year than ever before in the history of Nashotah. We have a total of 86 students, 82 regular and 4 special, and they have greatly swelled the ranks and produced a most happy and yet most serious problem as to chapel seating, room accommodations, refectory space, etc. We shall do no more at this time than remind you that the Decade of Development has begun; need we say anything else? Contributing to this fine number is a junior class of thirty students representing sixteen dioceses of the Church. South Florida and Colorado lead in the new class with five postulants each. One member comes from as far away as South Africa.

In addition to the new students there are two new faculty members, the Rev. Wilford O. Cross, Professor of Ethics and Moral Theology and the Rev. James R. Brown, Associate Professor of Old Testament.

The seminary community now numbers about 200, including some 57 children. The recently built married students' quarters are now filled and one family is living in Oconomowoc.

27 students are married. 27 dioceses were represented in the student body last year; this year we have students from 29 dioceses.

Alumni and friends visiting The House will notice many new improvements completed during the summer on the campus and in the buildings. Principal among these were the painting of C House and the second floor of the "Fort" (Webb Hall), the laying of a new natural gas line and the installation of a new boiler in the heating plant, resurfacing of all the roads and parking lots, the exterior painting of the Deanery and Cole Cottage. The former mail room in the tower of the Cloister has been completely renovated through the generosity of Mr. and Mrs. Edwin L. Pabst and Mr. William F. Pabst. A marble floor has been laid, and new draperies and furniture complete the refurbishing. The seminary

now possesses a beautiful lounge where students may gather informally and receive their guests.

* * * *

Those who have taken it upon themselves to beautify the environs of Nashotah by planting flowers about the grounds, again ask that any who may have surplus flower bulbs of whatever kind, or flowering shrubs, please contact Mr. Robert Bollman. Those who have been at The House in the last three months will testify to the success of their gardening, with rather limited resources.

* * * *

The Very Rev. Walter C. Klein and the Rev. Arthur A. Vogel were members of the House of Deputies at the recent General Convention, which met in Detroit. Fr. Klein was a deputy from the Diocese of Chicago and Fr. Vogel from the Diocese of Milwaukee.

* * * *

On the Feast of St. Peter, June 29, in St. Mark's Church, Denver, Colorado, the Rt. Rev. Joseph S. Minnis, Bishop of Colorado, ordained to the Sacred Diaconate the following men: Charles Edward Bartholomew, Frederick Joseph Johnson, James Andrews Mills, Donald George Shissler, Donald Kinsinger White, and Leon Ray Wilkins.

Messrs. Bartholomew, Johnson and Shissler were graduated from Nashotah House May 25, 1961. Mr. Wilkins was a special student for one year. The Very Rev. Walter C. Klein, Dean of Nashotah House, preached the ordination sermon.

* * * *

Twenty-seven priests, representing a cross-section of the country from California to New Jersey, from Florida to South Dakota, were enrolled in the second session of the Graduate School of Theology during the summer term. From July 31st to September 2nd these men were engaged in intensive study and research, but found time to enjoy the recreation facilities with their families that Nashotah and the surrounding area afford in August. Most of the clergy were not alumni of The House.

The faculty for the 1962 Graduate School will be announced in a subsequent issue. It is urged that those who plan to attend and bring their families make application as soon as possible since only a limited number of apartments are available.

* * * *

Readers may be interested in some changes in the curriculum, namely the addition of two courses for juniors: a History of the Religions of the World, presented by Father Cross, and a course in Elementary Music, taught by Father Jacoby. The Dean is now teaching senior pastorals and the course in Ascetical Theology.

* * * *

At 8 p.m. on Monday, January 29, 1962, Bishop Stephen C. Neill, D.D. will deliver a lecture at Nashotah House on Christian missions and Christian unity. The people of the Diocese and the public are cordially invited. Bishop Neill, formerly fellow of Trinity College, Cambridge, Bishop of Tinnevelly, and assistant to the Archbishop of Canterbury, has been engaged for the last eight years in the publication of popular, cheap books on Christian topics. He is recognized throughout the Christian world as a leader in ecumenical affairs.

Incoming Students

C. Mark Brown . . . Mark is from the Diocese of Colorado and a recent graduate of the University at Boulder. His wife, Karen, and year-old son, Christopher, are here with him.

Robert M. Caldwell, Jr. . . . Bob, his wife, Lois, and four children come to us from the Diocese of South Florida. After Bob's graduation from the University of Pittsburgh he spent his time in engineering at various places in the country.

Thomas K. Cannon . . . Kim hails from Crystal Lake, Illinois and the Diocese of Chicago. He was a chemistry major at Northern Illinois University in DeKalb.

William A. Davidson, Jr. . . . From the Diocese of Long Island, Bill graduated from the University of Pittsburgh where he makes his home.

Eckford J. deKay . . . This Springfield churchman is a graduate of Cornell University and makes his home in Alton, Illinois. He is a fine woodsman and well informed on Indian lore.

Neal H. Dow . . . A graduate of Central Michigan University, Neal joins the Nashotah family with his wife Marjorie and their three youngsters. They are from Trinity Church, Anderson, Indiana, Diocese of Indianapolis.

H. Daniel Edwards . . . Dan comes from Alva, Oklahoma. He attended the University of Oklahoma from which he was graduated in 1960.

Jerome A. Englebardt . . . Jerry's home is Schenectady, N. Y. and his diocese is Albany. He has a B.S. from State University at Oneonta.

Robert R. Evans . . .Bob is a grad of University of California at Berkeley. He is from the Diocese of Oklahoma and is here with his wife Anne and their three children.

C. Gilford Green III . . . Plant City, Florida is the home of this junior. Gil is a graduate of the University of the South and comes from the Diocese of South Florida.

James L. Harper . . . Jim and his wife Sally are from the Church of the Ascension, Chicago. They have a son Jim, Jr.

Eric C. Heers . . . Georgia Southern College claims Eric as an alumnus. He is from the Diocese of Georgia and lives in Atlanta.

David J. Hogarth . . . Dave and his wife, Claudine, join us from Needham, Mass. Dave is from the Diocese of Fond du Lac and is a graduate of Brown University.

Charles F. Keen . . . Another C. U. man, Chuck is from the Diocese of Colorado and lives in Pueblo.

Edwin M. Leidel . . . Ed is from the Diocese and city of Milwaukee; he graduated from the University of Wisconsin with a B.S. in physics.

Frank William Miles . . . Frank comes from Fairborn, Ohio and the diocese of Georgia. A graduate of West Point, he has recently returned from active duty with the rank of 1st Lt.

William H. Minnis . . . Benna is from Denver and the Diocese of Colorado. He is a recent graduate of the University at Boulder.

George Myers Minnix . . . George hails from Elkhart, Indiana and William and Mary College, Williamsburg, Va. He is from the Diocese of Northern Indiana.

Jerry C. Monroe . . . Jerry is from St. Stephen's, Coconut Grove, and the Diocese of South Florida. He's a graduate of Furman University and has spent some time in the Navy and at teaching school.

Carol G. Moore . . . From the Diocese of Montana, Gene graduated from Texas Wesleyan College; he is from Denison, Texas.

HIRAM T. MUDGE . . . He holds a B.A. degree from Cornell University. He is from the Diocese of Milwaukee and makes his home in Milford, Ohio.

WILLIAM P. NEVILS . . . Bill is from Tazewell and the Diocese of Tennessee. He has a B.A. from Carson-Newman College.

JAMES L. RAGSDALE . . . Jim is from Trinidad, Colorado. He is a graduate of Trinidad State College and attended Colorado State at Greeley. His Diocese is Colorado.

STERLING M. P. RAYBURN . . . Sterling is from St. Philip's, Coral Gables and the Diocese of South Florida. He is a recent B.A. graduate from the University of the South.

JEFFREY P. SHIFFMAYER . . .Jeff comes from Elgin, Illinois. He attended the University of the South and was graduated from the University of Wisconsin. He is canonically resident in the Diocese of Milwaukee.

HARRY THOM . . . This promising junior holds a Juris Doctor from Northwestern University. He's from St. Mary's Church, Denver and the Diocese of Colorado.

WARREN N. THOMPSON . . . Warren comes from the sunny state of California. University of Wisconsin claims him as an alumnus where he received his B.S.

M. DUPONT VARNER . . . Dee is a former engineer who graduated from the University of Florida. His home is in Orlando and the Diocese of South Florida.

HARRY C. VEDDER . . . Harry comes from Marshfield, Wisconsin, the Diocese of Fond du Lac, and is a graduate of Lawrence College.

DENIS I. WILLIAMS . . . Denis comes to Nashotah from the Diocese of Cape Town in South Africa. He holds degrees from the Universities of Cape Town and South Africa.

With the newly enrolled class of '64, the student body of Nashotah now numbers eighty-six. The breakdown by classes is as

follows: senior class, twenty-eight; middler class, twenty-four; junior class, thirty; special students, four. A total of twenty-nine dioceses are represented in the student body, with Colorado and Milwaukee leading, each with eleven men.

Other dioceses included in the above figures are: West Missouri, Western New York, Chicago, Minnesota, Springfield, Indianapolis, South Florida, Fond du Lac, Maine, Ottawa, Long Island, Montana, Massachusetts, Pittsburgh, Rochester, Pennsylvania, Lexington, Olympia, Eau Claire, Georgia, Dallas, Michigan, Northern Indiana, Oklahoma, Albany, Tennessee, and Cape Town.

Obituaries

THE RT. REV. CHARLES ASA CLOUGH '48

The Rt. Rev. Charles Asa Clough, Bishop of Springfield, and for thirteen years a member of the Board of Trustees of Nashotah House, died on Saturday night, September 9th at the Memorial Hospital in Springfield, Ill.

The funeral was held on September 12th at St. Paul's Cathedral, Springfield. Bishop Cadigan of Missouri read the Burial Office and Bishop Brady of Fond du Lac celebrated a Pontifical Solemn High Requiem Mass, assisted by the Rev. William E. Berger ('20) and the Rev. Frederick S. Arvedson. The absolution of the body was administered by Bishop Lickfield of Quincy.

Pallbearers were priests of the diocese who had been ordained by the bishop, and other clergy of the diocese marched in procession. Honorary pallbearers were the lay members of the standing committee, the trustees of the diocese and the vestrymen of St. Paul's Cathedral. Bishop Clough was to be buried at Vineyard Haven, Mass., his birthplace.

Bishop Clough studied at Phillips Andover Academy, and was graduated from Yale University in 1926. He received the M.A. degree from Cambridge University in England in 1928, and was graduated from E.T.S. the following year. Nashotah granted him the D.D. in 1948, the year of his consecration and also of his election to the Board of Trustees of Nashotah.

Bishop Clough prior to his consecration had served parishes in New York City and Augusta, Maine. He was the head of the Academic Committee during his tenure on the Board at Nashotah.

STEPHEN C. VERN BOWMAN '42

The Rev. Stephen C. Vern Bowman, Director of Public Relations of The Seabury Press, died Tuesday, September 19, in the Greenwich Hospital. He was 47 years old and resided at 12 Forest Avenue, Old Greenwich.

Fr. Bowman was born in Fredonia, Mercer County, Pennsylvania, the son of Lowie Hazen Bowman and the late Clarence Lewis Bowman. He graduated from Denison University in 1939 and from Nashotah House in 1942. He carried on postgraduate work at Yale University and Saint Augustine's College, and also at Cambridge University, England.

Fr. Bowman had served as rector of St. John's Church, Sharon, Pennsylvania, and St. David's Church, Garland, Texas. He had been associate rector of the Church of the Redeemer, Chestnut Hill, Mass. and was rector of the Church of the Holy Spirit, Orleans, Mass. from 1950 until 1956.

In 1956 Fr. Bowman joined the staff of The Seabury Press, official publishing house of the Episcopal Church, and became Director of Public Relations in 1957. He was a member of the Public Relations Society of America.

Mr. Bowman is survived by his mother, who resided with him, and one son, David St. John Bowman, a student at Salisbury School. The funeral was held in Christ Church, in Greenwich, on Saturday, September 23, at 11:30 a.m. His ashes were interred on September 26 under the steps of the Church of the Holy Spirit in Orleans.

Contributors To This Issue

Dr. Paul Tournier, whose speech at Nashotah House is presented in this issue, is a Swiss physician and psychotherapist, whose book, *The Meaning of Persons,* is a textbook for Father Vogel's junior apologetics course. He was in this country last year to lecture to a medical society meeting and it was the good fortune of Nashotah through the efforts of Father Vogel to obtain his services as a speaker. Mrs. Jan Munn, wife of a seminarian, translated his delivery from the French most commendably. Dr. Tournier has seven other books beside the one quoted, one of which is the well known, *A Doctor's Casebook.*

* * * *

The Rev. William R. Deutsch, who contributed the article on Canon Law, is presently Vicar of St. Bede's Church, Bensenville, Illinois, and an instructor in Greek at Seabury-Western Theological Seminary, Evanston. Father Deutch, a 1957 graduate of Seabury-Western, besides carrying on the work of a mission priest, is actively engaged in his avocation, the study of canon law.

* * * *

The Rev. C. Kilmer Myers, presently vicar of the Chapel of the Intercession, New York City, and the author of the article on page 35, will reveal an aspect of his character formerly unknown to those who have become acquainted with him through his work at St. Augustine's Chapel on Manhattan's Lower East Side and his book, *Light the Dark Streets.* That aspect is of course that of the scholar. Father Myers has spent a good part of his priesthood in the academic world, teaching at both the Berkeley Divinity School and the General Theological Seminary.

* * * *

The article on Nashotah House during the Civil War was written by R. G. Carroon, a senior from the Diocese of Springfield. Mr. Carroon derived most of his material by combing the various papers of Bishop David Jackson Kemper on file in the Historical Library at the University of Wisconsin. The author wishes to thank The Rev. Gilbert Doane and the staff of the Historical Library for their assistance.

A CORRECTION should be noted for an item in the Nashotah House "Chronology" published in the last issue of the QUARTERLY. The entry of 1953 should read "The Rev. Edward Sidney White becomes president" instead of "The Rev. Theodore White . . ." We regret this error in Fr. White's name.

Imri M. Blackburn

NASHOTAH HOUSE

A Theological Seminary of the Episcopal Church.
Founded September 1st, 1842.

Accredited by the American Association
of Theological Schools

CATALOGUE

1962-63

ONE HUNDRED AND TWENTIETH YEAR

NASHOTAH, WISCONSIN

CALENDAR FOR 1962-63

First Semester

September	13—Thursday, Orientation Program begins
September	14—Friday, Dormitories open
September	15—Saturday, Registration
September	17—Monday, Classes begin
September	29—Saturday, St. Michael & All Angels Traditional Opening Day 10:30 Solemn Eucharist & Sermon
November	22-25—Thanksgiving Recess
November	30—St. Andrew's Day Matriculation
Dec. 15 - Jan.	2—Christmas Recess
January	3—Thursday, Classes resume
January	14-18—Examinations

Second Semester

January	18—Friday, Registration
January	21—Classes begin
February	27—Ash Wednesday
March	4-8—Annual Retreat
April	12—Good Friday
April	14—Easter Day
April	14-16—Easter Recess
May	10—Friday, Classes close
May	13-17—Examinations
May	21—Tuesday, Alumni Day
May	22—Wednesday, Commencement Day
May	24—Thursday, Dormitories close

NASHOTAH HOUSE QUARTERLY REVIEW
VOLUME I NO. I
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NASHOTAH HOUSE

Nashotah House, a theological seminary of the Episcopal Church, is fully accredited by the American Association of Theological Schools.

The founding of the House is one of the results of the great missionary work marked by the consecration of Jackson Kemper as Bishop of the Northwest in 1835.

Three young deacons, inspired by Bishop Kemper's description of opportunities in the Far West, in the summer of 1841 came from the East to Waukesha (then Prairieville). They began at once to prepare their first aspirant for the Church's ministry. One year later they moved to the square mile of land purchased by the bishop. Wisconsin was then a wilderness, Milwaukee but a village and Chicago counted not more than five thousand inhabitants, if so many. Two of these deacons, James Lloyd Breck and William Adams, remained to establish a missionary outpost. The work was soon incorporated as Nashotah House, although the local name for miles around is still The Mission.

Close to the library stand the old Blue House, the original home of the community, and the Red Chapel, built in 1843 and for nearly twenty years used for daily services. In the cemetery overlooking the lakes are the graves of Kemper, Adams, Breck, and many others, bishops, priests and laymen, who have been associated with the House.

Oconomowoc, on the main line of the Milwaukee Railroad thirty-three miles west of Milwaukee, is our passenger station, where there is adequate taxi service. Air transportation may be routed directly to the Milwaukee airport. New students are met when they give sufficient notice. There is bus transportation between Milwaukee and Nashotah or Delafield, each two miles from the House.

Address:	Nashotah, Wisconsin
Telephones:	Delafield, Wisconsin
Seminary Office	646-8618
Bishop Kemper Hall (Seniors)	646-9913
The Cloister (Juniors and Middlers)	646-9919

THE SEMINARY BUILDINGS

The Chapel of Saint Mary the Virgin, designed by the famous church architect, Richard Upjohn, is much the oldest of the five, begun in 1859, occupied in 1862, and finished after the Civil War.

Alice Sabine Hall, the cloistered structure three hundred feet long, is divided by fire walls into four houses. This, with the upper floor of Bishop Kemper Hall, provides the seminary dormitories, and at the center tower a common room, post office and students' laundry.

Lewis Hall at the southwest corner of the quadrangle is a three-storied building, housing the seminary offices, guest rooms and faculty studies.

Frances Donaldson Hall is occupied by the library. The building has quiet tile floors and fluorescent lighting. Half the ground floor is occupied by stacks, long made essential by our steadily increasing collection; the remainder by the library office, book store and a seminar room.

Bishop Kemper Hall is situated on a steep hillside, so that the lower floor, containing an auditorium-gymnasium, on the down side is above ground, even though it is lofty, the equivalent of two stories. The ground floor contains class rooms, modern in every respect, and the upper floor dormitory rooms, a comfortable common room and two ample washrooms.

Shelton Hall at the entrance to the seminary grounds is a substantial stone building containing the refectory, kitchen and common room, with living quarters for the employes.

Bishop Webb Hall, another imposing stone building, contains apartments for clergy and married students. There are in addition six faculty residences.

Dean White Hall contains twelve apartments for married students, and Hallock Hall and St. George Hall six each. These, added to the two apartments in Shelton Hall and one apartment in Webb Hall, make a total of twenty-seven student apartments. Additional accommodations are available in the vicinity, if necessary, at reasonable rates.

The student apartments are furnished, but students may use their own furniture if they wish.

CHAPEL SERVICES

The Chapel of Saint Mary the Virgin is the center of life at Nashotah House. The Holy Eucharist is celebrated and Morning and Evening Prayer are said daily. Seminarists are required to attend these services.

The Seminary desires to make the choral services a worthy expression of the praise of Almighty God, and a means of inculcating high standards of Church music, thus preparing its students to exercise their authority intelligently in their future parishes when they order public worship.

THE LIBRARY

Our library is a collection of some 32,000 volumes, to which acquisitions are constantly being made. The

periodical racks are well filled with the essential publica
tions carefully selected. These are primarily for theologi
cal study, but the standard magazines and newspaper
are also provided. Books required in the various course
and additional useful publications are for sale in th
seminary bookstore. A full-time, professionally traine
librarian is in charge.

Courtesy of *The Episcopalian*

ADMISSION

PRE-THEOLOGICAL STUDIES

In common with the other seminaries accredite
by the American Association of Theological School
Nashotah House recognizes the value of a real pre-theolo
gical curriculum and uses all means at its disposal to hel
its students obtain sufficient training in the discipline

that constitute such a curriculum: English, history, philosophy, natural sciences, social sciences, foreign languages, and religion in its broadest aspects. A "Statement on Pre-Seminary Studies" is sent to all applicants in the hope that they will read it carefully and be influenced by it.

ADMISSION REQUIREMENTS

An applicant for admission to the House shall meet the following requirements:

1. He shall be a postulant or candidate for Holy Orders.

2. He shall have a degree in arts or its equivalent from an accredited college or university.

A limited number of men who are not graduates of accredited colleges may be admitted on probation, if after presentation of their scholastic records and other credentials they are judged capable of pursuing the work of the seminary profitably. Those whose work proves satisfactory may be permitted to matriculate and to graduate.

APPLICATION

Application for admission shall be on the form furnished by the House and shall be accompanied by the following:

1. A small photograph of the applicant.

Courtesy of *The Episcopalian*

2. A letter from his bishop stating that he has given the applicant permission to pursue studies at Nashotah House.

3. An official transcript of his college record with evidence of his degree.

4. A certified copy of his physical and neuro-psychological examination as required by the canons of the Church.

5. A fee of ten dollars. (Returned if applicant is not admitted.)

MISCELLANEOUS INFORMATION

FEES AND EXPENSES

uition	$500.00
oard	$350.00
oom	$100.00
ospitalization Insurance	$ 25.00
otal Annual Fees	$975.00

ayable as follows:

egistration Day, First Semester	$500.00
egistration Day, Second Semester	$475.00

Students pay $2.50 per day while the dormitories e closed. At all times guests pay $4.00 per day for room d board.

Students pay for their books and take care of their veling and personal expenses.

STUDENT AID

Some assistance can be given students by the seminary t the amount now available is far from adequate for mal requirements. For this reason every application admission must contain assurance that provision has n made for meeting our full charges.

Student aid may be given where there is demon- ted need and when sources outside the seminary have n carefully explored and found to be insufficient. plication for such aid must be made in writing and

accompanied by a statement of anticipated income a
expenses.

Academic scholarships to cover a portion of t
seminary charges are given students who show exceptio
ability.

No scholarship or student aid without work ob
gation is given to Juniors.

This is to a considerable extent a self-help institutio
Students are required to take their fair share of t
community work, such as waiting on tables, washi
dishes and cleaning buildings. On any occasion when pa
laborers are not available, students are obligated witho
remuneration to perform work assigned by the Dean.

There is, however, certain work performed by st
dents which is paid for, such as that of sacristan, assista
organist and refectory prefect.

A Junior may not take outside work within the fi
semester, nor afterwards without permission of t
Faculty.

ROOMS AND FURNITURE

The students on the cloister live in apartments, co
sisting of one large study with bedrooms adjoining a
commodating two men, or in Bishop Kemper Hall
single rooms.

The House provides each man with a bed and ma
tress, one study table, one study chair, one bedroo

ıair, one small bureau, and a book shelf. All other ırniture is supplied by the student himself. He will need ankets and sheets (twin-bed size), pillow and pillow ıses, towels, a table lamp, rugs, draperies, floor lamps, ıd easy chairs.

Each man is required to provide his own cassock, ong enough to stand continuous wear, and a black belt.

MARRIAGE OF STUDENTS

No man is allowed to remain a member of the stu-nt body, if he enters into Holy Matrimony without the rmission of his Bishop and of the Faculty. The seminary thorities, for practical reasons, rarely grant such per-ssion.

Married students assume all the community obliga-ns of unmarried students.

THE CORPORATION AND BOARD OF TRUSTEES

The Rt. Rev. Donald H. V. Hallock, M.A., D.D.
The Bishop of Milwaukee

The Rt. Rev. Benjamin F. P. Ivins, D.D., D.C.L.
The Bishop of Milwaukee (Retired)

The Rt. Rev. William W. Horstick, D.D.
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The Rt. Rev. Reginald Mallett, D.D.
The Bishop of Northern Indiana

The Rt. Rev. William Hampton Brady, D.D.
The Bishop of Fond du Lac

The Rt. Rev. Joseph Summerville Minnis, D.D.
The Bishop of Colorado

The Rt. Rev. Daniel Corrigan, D.D.
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The Rt. Rev. Francis William Lickfield, S.T.D.
The Bishop of Quincy

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The Very Rev. John E. Gulick, B.A., B.D.
Fond du Lac, Wisconsin

The Rev. Kenneth E. Trueman, B.A., B.D.
La Crosse, Wisconsin

Allen Burton Barfield, LL.D.
Milwaukee, Wisconsin

Harry E. Bradley, LL.D.
Wauwatosa, Wisconsin

Howard T. Foulkes, LL.D.
Milwaukee, Wisconsin

Mr. Charles R. Dowdy
Milwaukee, Wisconsin

Mr. Russell E. Risley
Milwaukee, Wisconsin

Mr. Carl G. Hausmann
Milwaukee, Wisconsin

Dr. Harold J. Conlon
Milwaukee, Wisconsin

Mr. Andre Perry
Fond du Lac, Wisconsin

Mr. H. Schuyler French
Milwaukee, Wisconsin

Mr. Robert A. Tillman
Milwaukee, Wisconsin

Mr. Washington Irving
Providence, Rhode Island

ALUMNI MEMBERS

(*To Commencement 1962*)
The Rev. David E. Nyberg
Granite City, Illinois

(*To Commencement 1963*)
The Rev. Harold A. McElwain
Portland Maine

(*To Commencement 1964*)
The Rev. James O. Mote
Denver, Colorado

OFFICERS OF THE CORPORATION

President

The Rt. Rev. Donald H. V. Hallock, M.A., D.D.

804 East Juneau Avenue, Milwaukee, Wisconsin

Vice-President

The Rt. Rev. William Wallace Horstick, D.D.

510 South Farwell Street, Eau Claire, Wisconsin

Secretary

The Very Rev. John Gulick

39 North Sophia Street, Fond du Lac, Wisconsin

Executive Committee

The President of the Board

The Vice-President of the Board

The Dean of the House

ADMINISTRATIVE STAFF

Dean, The Very Rev. Walter C. Klein

Sub-Dean, The Rev. Donald J. Parsons

Secretary of the Faculty, The Rev. Imri M. Blackburn

Registrar, The Rev. Robert L. Jacoby

Librarian, The Rev. Frederick C. Joaquin

Curator, Leo Willman

PRESIDENTS AND DEANS OF THE HOUSE

1842—James Lloyd Breck, D.D.

1850—Azel D. Cole, D.D.

1886—George G. Carter, D.D.

1890—Walter R. Gardner, D.D.

1897—William Walter Webb, D.D.

1906—J. G. H. Barry, D.D.

1909—Edward A. Larrabee, D.D.

1921—B. F. P. Ivins, D.D.

1925—E. J. M. Nutter, D.D., D.C.L.

1947—William H. Nes, D.D. D.C.L., LL.D.

1952—Edward S. White, D.D., D.C.L.

1959—Walter C. Klein, Ph.D., Th.D., S.T.D.

The Officers of Instruction

The Program of Studies

Graduation and Degrees

THE OFFICERS OF INSTRUCTION

THE VERY REV. WALTER CONRAD KLEIN, Ph.D., Th.D., S.T.D.
President of Nashotah House and Dean of the Faculty

THE REV. DONALD JAMES PARSONS, B.A., Th.D.
Sub-Dean, Professor of New Testament

THE REV. ARTHUR ANTON VOGEL, M.A., Ph.D., B.D.
William Adams Professor of Apologetics and Dogmatic Theology

THE REV. IMRI MURDEN BLACKBURN, M.A., Ph.D.
William Schaff Helmuth Professor of Ecclesiastical History

THE REV. WILFORD OAKLAND CROSS, B.A., M.A., Ph.D.
Professor of Ethics and Moral Theology

THE REV. JAMES RUSSELL BROWN, M.A.
Associate Professor of Old Testament and Hebrew

THE REV. FREDERICK CLAFLIN JOAQUIN, M.S., B.A. in L.S., B.D.
Librarian with rank of Assistant Professor

THE REV. ROBERT LONGACRE JACOBY, A.B., B.D.
Registrar, Assistant Professor of Liturgics and Church Music

THE REV. GEORGE FREDERICK WHITE, B.D., S.T.M., D.D.
Lecturer in Pastoral Theology

THE REV. HARRIS CARMICHAEL MOONEY, A.B.J., B.D.
Instructor in Greek and Homiletics

THE REV. JOHN PAUL EATON, B.S., B.D.
Lecturer in Christian Education

LYNN CLYDE SURLES, M.A.
Instructor in Speech

LECTURERS IN SUMMER SCHOOL

THE REV. FRANK VAN HISE CARTHY, B.A., B.D.
Pastoral Theology

THE REV. GEORGE EDMED De MILLE, B.A., M.A.
Church History

THE REV. WILLIAM HENRY DUNPHY, B.A., Ph.D.
Theology

THE REV. VINCENT FOWLER POTTLE, B.A., S.T.D., B.Th., M.Th.
New Testament

THE PROGRAM OF STUDY

UNIT OF MEASUREMENT

The unit of measurement for the description of courses is th semester hour, which defines one hour of class work per week fo one semester. For example, a course which requires three cla hours per week for one semester is a three-hour course.

GRADES

Grades for examination are as follows: A, outstanding; B good; C, satisfactory; D, poor; and F, failure.

A student receiving F in any course must petition the facul in writing for permission to remain in the seminary. At the in structor's discretion he may be permitted to take a re-examinatio

Incomplete work shall be made up within the first four wee of the succeeding semester or it will be given the grade of F

To remain in the House, a resident student shall maintain a least a C-average in each year's work, and in his junior year sha earn a passing grade in Elementary Greek.

THE COURSES OF STUDY

Courses designated by numbers of one digit are require Those with numbers of two digits are elective.

OLD TESTAMENT

Professor Brown

1. The History and Literature of Israel to 750 B.C.

The history and religion of Israel from its beginnings to th eighth century prophets, including an introduction and backgrou to the study of the Old Testament.

For Juniors. Two hours a week, first semester.

2. The History and Literature of Israel, 750-538 B.C.

The historical setting and religious teaching of the Hebrew prophets; the exile and its effect upon the religion of Israel.

For Juniors. Two hours a week, second semester.

3. The History and Literature of Israel, 538-63 B.C.

An historical presentation of the post-exilic literature of the Old Testament and the Apocrypha.

For Middlers. Two hours a week, first semester.

4. Old Testament Theology

The distinctive theology of the Old Testament. Lectures and seminars.

For Seniors. Two hours a week, second semester.

11. Old Testament Seminar

The study in detail of one or more books of the Old Testament and Apocrypha. 1962-63, Judges and Isaiah 40-55.

Two hours a week, first semester.

NEW TESTAMENT

Professor Parsons

1. Introduction to New Testament Study

The historical, social, political, economic, and religious environment, in which the New Testament was formed.

For juniors. Two hours a week, first semester.

2. The Johannine Writings

The Fourth Gospel is read in Greek. The remaining Johannine writings may be studied in English.

For juniors. Three hours a week, second semester.

3. The Synoptic Gospels

One gospel is read in Greek. The others may be studied in English.

For middlers. Three hours a week, first semester.

4. The Acts, the Pastoral and Catholic Epistles, and Hebrews

One epistle is read in Greek. The rest may be studied in English.

For middlers. Two hours a week, second semester.

5. The Pauline Epistles

At least two epistles are read in Greek and the remainder are studied in English.

For seniors. Three hours a week, first semester.

11. Studies in the New Testament Church

The moral "catechesis" of the New Testament Church. The worship of the Church as revealed in the N.T. writings.

Not for juniors except by permission. Two hours a week, second semester. Offered 1962-63.

12. The Sunday Epistles and Gospels

The exegesis is based on the Greek text.

Not for juniors except by permission. Two hours a week, second semester. Offered 1963-64.

13. Advanced Exegesis of the New Testament

Detailed study of the Greek text of the Epistle to the Hebrews or the Revelation of St. John.

Not for juniors except by permission. Two hours a week, second semester. Offered 1964-65.

LANGUAGE COURSES

1. Elementary Greek — *Father Mooney*

These courses may not be taken for credit. They are offered solely to enable students deficient in Greek to take the courses in New Testament and to qualify for a degree.

(1) For juniors beginning Greek. Three hours a week.

(2) For other juniors. Two hours a week.

Both semesters.

11. Ecclesiastical Latin — *Professor Joaquin*

Two hours a week, both semesters.

12. Elementary Hebrew — *Professor Brown*

Hebrew grammar and composition, with selected readings in the Old Testament. This course is given four hours of credit as an elective only if taken throughout the year.

Two hours a week, both semesters.

13. Advanced Hebrew — *Professor Brown*

Readings in the Old Testament for those who have completed Hebrew 12.

Two hours a week, first semester.

14. Advanced Hebrew — *Professor Brown*

The reading of further biblical texts, and of the Mishnah.

Two hours a week, second semester.

15. Aramaic — *Professor Brown*

The Aramaic sections of Ezra and Daniel. Readings in the Elephantiné Papyri and the Targum Onkelos.

Two hours a week, second semester.

16. Syriac — *Professor Brown*

An introduction to the Syriac dialect of Aramaic. Grammar, and readings in the Peshitta version of the New Testament.

Two hours a week, first semester.

ECCLESIASTICAL HISTORY

Professor Blackburn

1. The Early Church

Primitive Christianity and the historical context in which Christian institutions developed; the era of the classical Fathers and the Greek Councils.

For juniors. Three hours a week, first semester.

2. The Middle Ages, The Continental Reformation and After.

Ecclesiastical developments during the Middle Ages; medieval Christian Missions; the late medieval context of the Reformation, Classical Protestantism, and the Tridentine Reform.

For juniors. Three hours a week, second semester.

3. The English Church. Church Polity.

The continuing life of the Church of England from ancient to modern times, and the development of the Anglican Communion. The study of Church Order and Polity.

For middlers. Three hours a week, first semester.

4. American Church History and Christian Missions.

Modern Movements in Christianity. American religious life in the colonial and national periods, with emphasis on the beginnings and development of Anglicanism. Modern Christian missions and the contemporary crisis and challenge to the Christian Church.

For middlers. Three hours a week, second semester.

11. The Age of the Fathers.

Selected readings from the great writers of Christian antiquity, with attention to both historical and present relevance. Introduction to the methods of modern patristic study.

Two hours a week, first semester. Offered 1963-64.

12. Reformation Studies—Anglican and Continental.

A study of the historical setting and the important documents and writings of the Reformation period.

Two hours a week, first semester. Offered 1962-63.

APOLOGETICS AND THEOLOGY

Professor Vogel and Dean Klein

1. Apologetics *Professor Vogel*

A critical analysis of the nature of man and the universe is made to see if theistic evidence can be found therein. Anti-theistic positions are examined with an emphasis on the contemporary philosophic and scientific situation.

For juniors. Three hours a week, first semester.

2. Dogmatic Theology *Professor Vogel*

The nature of dogmatic theology. Revelation, faith, and authority. God: His existence and attributes. The Trinity. Creation: divine providence, evil, and miracles. The doctrine of man.

For seniors. Three hours a week, first semester.

3. Dogmatic Theology *Professor Vogel*

Christology: the Incarnation, heresies, and conciliar definitions. The Atonement. The Resurrection and Ascension. The Holy Ghost. The Church: the four notes and the mystical body. Grace: actual and habitual, justification, and faith and works. The Sacraments. Eschatology.

For seniors. Three hours a week, second semester.

4. Ascetical Theology *Dean Klein*

An introduction to the Christian life, with special consideration of the needs and difficulties of seminarians.

For juniors. Two hours a week, first semester.

11. Greek Origins of Western Christendom *Professor Vogel*

Selected readings in Plato and Aristotle which have contributed significantly to Christian philosophy and theology.

Two hours a week, second semester. Offered 1962-63.

12. Contemporary Problems in Theology and Philosophy *Professor Vogel*

The contents of this course will vary somewhat with the interests and abilities of the class. Selection will be made from such problems as causation, the relation of faith to reason, contemporary linguistic analysis; and such men as Kierkegaard, Barth, Brunner, Berdyaev, Gilson, Maritain, Tillich, Sartre, Marcel, Heidegger, Jaspers.

Two hours a week, first semester. Offered 1962-63.

13. Reading in the History of Doctrine *Professor Vogel*

Selected classical texts in the history of doctrine will be read and discussed.

Two hours a week, second semester. Offered 1963-64.

14. Seminar in Ontology — *Professor Vogel*

Admission by permission of the instructor only. Two hours a week, first semester. Offered 1964-65.

15. Mystical Theology — *Professor Vogel*

Admission by permission of instructor only.

Two hours a week, first semester. Offered 1963-64.

ETHICS AND MORAL THEOLOGY

Professor Cross

1. Christian Ethics

This course is a continuation of Theology 1 and attempts explicitly to state the practical consequences which are implicitly contained in the theoretical position previously developed. The nature of happiness and virtue, the concept of natural law, the general function of religion, the relation of Christian revelation to conduct, and competing ethical theories are discussed.

For middlers. Three hours a week, first semester.

2. Moral Theology

The application of the principles of moral theology by the priest as confessor and counselor.

For seniors. Two hours a week, second semester.

11. Seminar in Social Ethics

An examination of current problems in Ethics and Moral Theology. Prerequisite, Theology 2.

Two hours a week, second semester.

HISTORY OF RELIGIONS

Professor Cross

1. History of Religions

A survey of primitive religion and the religions of the Near East.

For juniors. Two hours a week, first semester.

11. History of Religion.

An examination of Primitive Religions and Fertility or Nature cults, followed by a survey of Hinduism, Buddhism, Confucianism, and Taoism.

For seniors. Two hours a week, first semester.

LITURGICS

Professors Blackburn and Jacoby

1. Liturgical Origins — *Professor Blackburn*

The biblical, theological, and historical basis of the corporate worship of the Christian community. The development of the divine office, and the formation of the order for the Eucharist and other principal rites.

For juniors. Three hours a week, second semester.

2. The Book of Common Prayer — *Professor Jacoby*

A study of the history and contents of the several English and American Prayer Books, together with a detailed analysis of the 1928 American Book of Common Prayer.

For middlers. Three hours a week, second semester.

PASTORAL THEOLOGY

1. Canon Law and Parish Organization — *Dr. White*

Lectures on the history of Canon Law, and on the Constitution and Canons of the Episcopal Church provide a foundation for studying the parish as a canonical entity as well as a pastoral cure and the priest's administrative responsibilities therein.

For middlers. Three hours a week, second semester.

2,3. The Priest in his Parish — *Dean Klein*

The office of a priest, touching both his interior life and his pastoral obligations. Major attention is given to the arts and skills of counseling in personal and family problems.

The ordering of divine worship, and the techniques of administering the sacraments; how to prepare people for Holy Baptism, Confirmation and Matrimony; specialized ministries to the aged, shut-in, sick, dying, and the bereaved.

For seniors. Three hours a week, both semesters.

11. Seminar on Town and Country Work

Details to be announced.

HOMILETICS

Father Mooney and Dean Klein

1. Sermon Construction — *Father Mooney*

The general principles of sermon construction, various types of sermons, and source material.

For middlers. Two hours a week, first semester.

2. The Writing of Sermons — *Father Mooney*

Practical work in the outlining and writing of sermons for the various needs of the average parish.

For middlers. Two hours a week, second semester.

3. Homiletics Workshop — *Dean Klein*

The composition, delivery, and criticism of parochial and occasional sermons, addresses, and instructions.

For seniors. Two hours a week, second semester.

CHRISTIAN EDUCATION

Father Eaton

1. Christian Education

A survey of the field of Christian Education. The history and development of the Sunday School. The goals of Christian Education. A survey of the available curricula. Present-day trends in Christian Education in the Church.

For juniors. Two hours a week, second semester.

11. Christian Education

A seminar in adult education. The place of adult education in the parish program. Attention is given to various methods of adult education; adult classes, parish missions, the "Indiana plan", schools of religion, etc.

Two hours a week. Second semester.

ECCLESIASTICAL MUSIC AND READING

Professor Jacoby and Mr. Surles

1,2. Introduction to Music — *Professor Jacoby*

The rudiments of plainsong; modern notation; sight reading.

For juniors. One hour a week, both semesters.

3. History of Church Music — *Professor Jacoby*

A survey of the field; the origins and development of Plainsong, Hymnody, Anthems. Emphasis on use in the average parish church today.

For seniors. Two hours a week, first semester.

4. Choir — *Professor Jacoby*

Weekly rehearsals in preparation for the singing of the Eucharist and Evensong in the Chapel services.

Required of all students.

5. Reading — *Mr. Surles*

Instruction in the proper reading of the Offices and the Lessons; use of the voice, placement and diction.

Required of all students. *Not for credit.*

6. The Priest's Part in the Choral Service — *Professor Jacoby*

Individual instruction in the singing of the authorized music of the Church.

For seniors. Second semester. *Not for credit.*

11. Ecclesiastical Art and Architecture — *Professor Jacoby*

History of the development of church buildings and adornments with special attention to present day problems.

Two hours a week, first semester. Offered 1962-63.

12. Advanced Church Music — *Professor Jacoby*

Detailed study of the Liturgical Chant, Hymnology, Contemporary Service Music.

Two hours a week, first semester. Offered 1963-64.

THE WHITMAN LECTURES

The Walter Freeman Whitman Memorial Fund has been provided by a number of friends and former pupils of one who was an honored teacher for nearly thirty years at Nashotah House. It is designed to bring to the seminary an authority in moral theology for a series of lectures at least once in three years.

SCHEDULE OF REQUIRED COURSES

Junior Year

First Semester	*Hours*	Second Semester	*Hours*
OT 1	2	OT 2	2
NT 1	2	NT 2	3
EH 1	3	EH 2	3
HR 1	2	Li 1	3
Th 1	3	CE 1	2
Th 4	2	EM 2	1
EM 1	1		
	15		14

Middle Year

NT 3	3	Ho 2	2
EH 3	3	NT 4	2
Ho 1	2	Li 2	3
OT 3	2	PT 1	3
Eth 1	3	EH 4	3
	13		13

Senior Year

Th 2	3	Th 3	3
NT 5	3	MTh 2	2
PT 2	3	PT 3	3
EM 3	2	Ho 3	2
		OT 4	2
	11		12

Abbreviations:

OT = Old Testament.
NT = New Testament.
EH = Ecclesiastical History.
Th = Theology.
Eth = Ethics
MTh = Moral Theology.
Li = Liturgics.
PT = Pastoral Theology.
Ho = Homiletics.
CE = Christian Education.
EM = Ecclesiastical Music.
HR = History of Religions

CERTIFICATE OF GRADUATION

In order to qualify for the certificate of graduation a student nust (1) complete the required courses of study, (2) complete at east three elective courses, (3) meet the New Testament Greek equirement, (4) maintain at least a C-average in each year's work, 5) pass the prescribed examinations in the content of the Bible, 6) be in good standing and (7) be free of indebtedness to The Iouse.

BACHELOR OF DIVINITY

In order to qualify for the B.D. a student must meet the re-uirements for the Certificate of Graduation, with these additions: 1) he must possess a B.A. or its equivalent from an accredited ollege or university, and (2) he must maintain at least a straight ' average in each year's work. (The degree is awarded *cum laude* o students whose average is A- or higher.)

A graduate of The House who has not qualified for the B.D. n graduation may obtain the degree, if he possesses a B.A. or its quivalent from an accredited college or university, by completing n additional year (28 hours or more) of study with at least a raight C average. Half of this year's work may be done at any ccredited seminary, provided the applicant has the previous ap-roval of the faculty. Work done in the graduate summer school for ergy is not applicable to this program. The fourth-year program open to graduates of other accredited seminaries of this church.

The new rules for the B.D. became effective on February 11, 960. They are retroactive for all Nashotah House graduates who 1) meet the new requirements, (2) apply for the degree in writing address The Registrar), and (3) pay a fee of $5 at the time of pplication.

THE DEGREE OF MASTER OF SACRED THEOLOGY

A candidate for the degree of Master of Sacred Theology shall ave a B.A. or its equivalent from an accredited college or univer-y and a B.D. or its equivalent from an accredited theological minary. He shall possess a working knowledge of New Testament reek and such other languages as are requisite for the pursuit of

his studies. At the discretion of the faculty an applicant may h
required to take some undergraduate work before proceeding t
graduate study. No graduate student is a candidate for the S.T.M
until he has been admitted to candidacy by faculty action.

The candidate must (1) complete in residence* 22 semest
hours of graduate work** with a grade not lower than B in eac
course (of these 22 semester hours at least 11 shall be in his majo
field and at least 5 in his minor); (2) submit a dissertation*** t
the faculty, giving evidence therein of familiarity with the prima
sources; and (3) pass an oral examination before the faculty c
the subject matter of the dissertation.

Graduate students pay in advance a tuition fee of $15 for eac
semester hour of work done tutorially and $15 for each two-cred
summer school course. Those living at The House pay for roo
board, and hospitalization insurance at the current rates.

Application for admission to graduate studies is made on th
form furnished on request by the Registrar. The fee of $10 is pa
able at the time of application. The applicant must furnish (1
evidence of his possession of a B.A. or its equivalent and (2) a
official transcript of his seminary record and evidence of h
possession of a B.D. or its equivalent.

All applications for admission are referred to the faculty, an
it is important that all data be in the Registrar's hands at th
earliest possible date. No applications for the first semester will b
accepted after August 1. The applicant will receive prompt noti
of faculty action.

The charge for the S.T.M. diploma is $15. The hood can b
purchased through the Registrar.

A part-time graduate student who makes wise use of his o
portunities for graduate study, both at Nashotah House and els
where, can reasonably expect to complete his work in 3 or 4 yea

*A graduate student meets the residence requirement b
attending the prescribed classes, conferences, etc. Actu
residence at Nashotah House is optional.

**The amount of credit given for work done in other i
stitutions is determined, in each case, by the faculty.

***The Modern Languages Association Style Sheet, obtainable at the seminary bookstore, is the official style guide.

DEGREES CONFERRED IN 1961

BACHELOR OF DIVINITY

Charles Edward Bartholomew

Lawrence Nelson Crumb

Frederick Joseph Johnson

Charles Clifford Lynch, Jr.

Donald George Shissler

Theodore David Wallsteadt

Gordon Edward Warden, Jr.

William Charles Zeferjahn

*The Rev. George Frederick Hartung

*The Rev. Theron Hughes, Jr.

*The Rev. Richard Julian Koch

*The Rev. Ralph Bertram Krueger

*The Rev. Robert Ervin Liebenow

*The Rev. John Burroughs Luce, II

*The Rev. John Flagg McLaughlin

*The Rev. Richard Alfred Norris

*The Rev. Albert Henry Palmer

*The Rev. William George Penny

*The Rev. Donald Marinus Van Splinter

*Degrees conferred in accordance with Revised Rules.

STUDENTS

1961-62

GRADUATE STUDENTS

The Rev. Harold Ralph Baker, B.A., S.T.B. *(Milwaukee)*	Racine, Wis.
The Rev. Boyce McLean Bennett, Jr., B.S., S.T.B. *(Eau Claire)*	Menomonie, Wis.
The Rev. James Earle Carroll, B.A., B.D. *(Los Angeles)*	Long Beach, Calif.
The Rev. Robert M. Collins, A.B., B.D. *(Chicago)*	Morris, Illinois
The Rev. Lawrence N. Crumb, B.A., B.D. *(Los Angeles)*	Santa Cruz, Calif.
The Rev. Edward Daley, B.A., B.D. *(New Jersey)*	Trenton, New Jersey
The Rev. Edward G. Hartronft, B.S., B.D. *(West Missouri)*	Neosho, Mo.
The Rev. Frank W. Hawthorne, B.S., S.T.B. *(Michigan)*	Tecumseh, Mich.
The Rev. John H. Heidt, A.B., B.D. *(Dallas)*	Denton, Tex.
The Rev. Walter Heath Jones, B.A., L.Th. *(South Dakota)*	Mitchell, So. Dak.
The Rev. J. Duncan Kenna, B.A., S.T.B. *(New Jersey)*	Collingswood, N.J.
The Rev. John L. Lowe, A.B., B.D. *(Indianapolis)*	Indianapolis, Ind.
The Rev. Clarence B. W. Maddock, B.A., B.D. *(Michigan)*	Detroit, Mich.
The Rev. Harris C. Mooney, A.B., B.D. *(Milwaukee)*	Sussex, Wis.
The Rev. John E. Owens, B.S., S.T.B. *(Maryland)*	St. James, Md.
The Rev. Roy F. Schippling, B.A., L.Th. *(Los Angeles)*	Hemet, Calif.
The Rev. Robert Clyde Shaw, B.A., B.D. *(Milwaukee)*	Madison, Wis.
The Rev. Howard T. Simpson, Jr., B.S., S.T.B. *(Michigan)*	St. Johns, Mich.

The Rev. Russell D. Smith, A.B., B.D. *(Albany)*	Bolton Landing, N.Y.
The Rev. Robert Gould Tharp, B.A., B.D. *(South Florida)*	Maitland, Fla.

SENIORS

Robert James Babb, B.A., *(Colorado State)* *(Colorado)*	Denver, Colorado
William Andrew Bacon, Jr., B.A., *(Missouri)* *(West Missouri)*	Cedar Rapids, Iowa
John Winston Biggs, B.A., *(Kansas City)* *(West Missouri)*	Kansas City, Missouri
Robert Pleasonton Bollman, B.A., *(Buffalo)* *(Western New York)*	Snyder, New York
Jay Warren Breisch, A.B., *(Carthage)* *(Chicago)*	Rockford, Illinois
John Paul Carpenter, B.A., *(Minnesota)* *(Minnesota)*	St. Paul, Minnesota
Robert Girard Carroon, A.B., *(Indiana State)* *(Springfield)*	Fowler, Indiana
Raymond Quincy Dalton, *(Northwestern)* *(Chicago)*	Chicago, Illinois
Robert Michael Darrow, B.A., *(Denver)* *(Colorado)*	Denver, Colorado
Don Marshall Dixon, B.A., *(Depauw)* *(Indianapolis)*	Indianapolis, Indiana
Clark Harold Dorman, *(Miami)* *(South Florida)*	Fort Lauderdale, Florida
Louis Wahl Falk, III, B.A., *(Lawrence)* *(Fond du Lac)*	Milwaukee, Wisconsin
Peter John Hallock, B.S., *(Wisconsin)* *(Milwaukee)*	Milwaukee, Wisconsin
Carl Frederic Haskell, B.A., *(Norwich)* *(Maine)*	Manchester, Maine
John Gordon Hilton, B.A., *(Bishop's College)* *(Ottawa)*	Toronto, Canada
Maurice Fred Himmerich, B.A., M.A., *(Minnesota)* *(Milwaukee)*	St. Paul, Minnesota

James Baxter Johnson, B.A., *(Colorado)* *(Colorado)* — Lakewood, Colorado

John Erwin Madden, B.A., *(Queens)* *(Long Island)* — West Islip, New York

Robert Louis Matheus, B.A., *(Coe)* *(Milwaukee)* — Lake Geneva, Wisconsin

Jerry B. McKenzie, B.A., *(Colorado State)* *(Colorado)* — Durango, Colorado

Joseph Abell Minnis, *(Colorado)* *(Colorado)* — Denver, Colorado

Thomas Allan Mitchell, B.A., B.S., *(Central Missouri)* *(Montana)* — Helena, Montana

Wayne Lorainne Pontious, B.A., B.M., *(Chicago)* *(Chicago)* — Chicago, Illinois

Alden Wilson Powers, B.A., *(Massachusetts)* *(Massachusetts)* — Scituate Harbor, Massachusetts

John W. Riegel, B.B.A., M.A., Ph.D., *(Harvard)* *(Pittsburgh)* — Pittsburgh, Pa.

Nelson Bogart Skinner, B.A., *(Hobart)* *(Rochester)* — Baldwinsville, New York

Charles William Stoup, B.A., *(Whitewater)* *(Fond du Lac)* — Oconto, Wisconsin

John Winfred T. Weise, B.S., *(Salisbury)* *(Pennsylvania)* — Philadelphia, Pennsylvania

MIDDLERS

Robert Orson Ahlenius, B.A., *(Ill. Wesleyan U.)* *(Springfield)* — Decatur, Illinois

James Otis Anderson, A.B., *(San Francisco State)* *(Montana)* — Libby, Montana

Robert Forrest Andrews, B.S., *(Virginia Military Inst.)* *(Chicago)* — DeKalb, Illinois

John Allen Bower, B.A., *(Northern Ill. U.)* *(Chicago)* — Chicago, Illinois

Byron Howell Brown, B.A., *(Adelphi)* *(Long Island)* — Setauket, L. I., New York

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Incorporated 1883

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Annual meeting at the House the day before commencement.

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The Bishop Kemper Missionary Society includes in its membership all the faculty and students of the House. Its purpose is foster missionary zeal in the student body and to aid in a ect way the missionary work of the Church. The prayer for sions is said daily. Meetings are held once a month during the demic year.

FORM OF BEQUEST

I give and bequeath to Nashotah House, an institution of y and Learning, situated at Nashotah, Waukesha Co., Wisin, incorporated by the legislature of the Territory of Wisin, in the Year One Thousand Eight Hundred and Forty-eight arter amended in 1878), the sum of .....

e applied .....

PRAYER

FOR THE HOUSE

(SAID DAILY)

BLESS, O Lord, this House, set apart to the glory of Thy great Name and the benefit of Thy Holy Church; and grant that Thy Name may be worshipped here in truth and purity to all generations. Give Thy grace and wisdom to all the authorities, that they may exercise holy discipline, and be themselves patterns of holiness, simplicity, and self-denial. Bless all who may be trained here; take from them all pride, vanity, and self-conceit, and give them true humility and self-abasement. Enlighten their minds, subdue their wills, purify their hearts, and so penetrate them with Thy spirit and fill them with Thy love, that they may go forth animated with earnest zeal for Thy glory; and may Thy everliving Word so dwell within their hearts, that they may speak with that resistless energy of love, which shall melt the hearts of sinners to the love of Thee. Open, O Lord, the hearts and hands of Thy people, that they may be ready to give and glad to distribute to our necessities. Bless the founders and benefactors of this House, and recompense them with the riches of Thine everlasting kingdom, for Jesus' sake.—Amen.